THE UGARITIC TEXTS AND THE MYTHOLOGICAL EXPRESSIONS IN THE BOOK OF JOB

(INCLUDING A NEW TRANSLATION OF AND PHILOLOGICAL NOTES ON THE BOOK OF JOB)

A thesis submitted to the Graduate School of the University of Wisconsin in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

by

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INTRODUCTION

The story of the Ugaritic texts, their discovery, the decipherment of the Ugaritic alphabet, the problem of the classification of Ugaritic and the importance of the language for the biblical literature are well known. There exist numerous scholarly work on the lexicography, grammar, syntax and poetry of Ugarit and their relationships to the Hebrew Bible.[1] This has provided valuable information on the cultural milieu which the Hebrews met in Canaan.

The results of philological studies of the Ugaritic texts and their relationship and application to the biblical literature have not always been warmly welcomed by the scholarly community. D. N. Freedman's assessment of the situation in 1965 is even more applicable today:

> "While occasional voices are raised in protest at the classification of Ugaritic as a Canaanite dialect, there is growing consensus that it belongs to the Northwest Semitic family of languages (as its location and the content of its literature would suggest), with very close affinities to Amarna Canaanite and Biblical Hebrew. This contention in borne out fully by a careful comparison of biblical poetry with that of Ugarit (a similar comparison of biblical prose with the Ugaritic prose texts is also in order), and the recognition, only now gaining headway, that many features of Ugaritic syntax, morphology, and lexicography hitherto regarded as setting it apart from Biblical Hebrew, actually occur in biblical poetry. But these features, practically all archaic and long since abandoned in classical Hebrew prose, passed unrecognized by editors and scribes, and were thus accidentally consealed, partially erased or altered through misrepresentation and misinterpretation. Fortunately the scribes were generally faithful in their work, even when they did not comprehend the text; and a sufficient number of examples of archaic usage have survived to make identification with characteristic Ugaritic features certain."[2]

And he continued:

> "None of this should come as a surprise. Hebrew poetry is noticeably different from Hebrew prose. Students who breeze through a course in Hebrew reading confined to the narrative portions of the OT find Hebrew poetry much more difficult. Biblical poetry employs a more complex vocabulary, often uses rare words and archaic forms, and indulges in difficult syntactical constructions: features which are common to poetry of many languages, but are avoided in prose. It is therefore no accident that archaic or archaizing Hebrew poetry should have close affinities with somewhat older Canaanite poetry."[3]

M. Dahood has led the way in the application of Ugaritc philology and grammar to Hebrew texts as shown by his extensive writings[4] and especially by his commentary on Psalms.[5] Freedman's comment on Dahood's work is significant:

> "On the basis of Dahood's proposals, even if only a fraction stand the test of scholarly criticism, it should be impossible in the future to ignore or minimize the importance of Ugaritic for the study of Hebrew poetic materials."[6]

The writer was introduced to the importance of Ugaritic studies at a seminar held at the University of Wisconsin in 1966-1967 and led by Professor Mansoor. The Seminar dealt with the Ugaritic language and literature and their impact on biblical studies. The writer presented a paper to the seminar which was entitled "Ugarit and the Book of Job." This paper influenced the choice of the thesis title.

The initial proposal to the University of Wisconsin was entitled: "Ugaritic Texts and the Use of Mythological

Expressions in the Hebrew Wisdom Literature." It was accepted and considered appropriate for a Ph.D. dissertation by Professors A. Corré, M. Dahood, G. R. Driver, A. Malamat, M. Mansoor, J. Muilenberg, C. F. Pfeiffer, C. Rabin, N. M. Sarna and S. Talmon. Upon recommendation by M. Dahood, the original intent of the writer to concentrate on the book of Job was reconsidered and the present title accepted.

At the time of the proposal (December 1968) no comprehensive work existed on the impact of Ugaritic and Northwest Semitic grammar on the book of Job except for several articles by various authors and especially by Dahood.[7] There was also no special study available on the mythological and poetic allusions in Job and their possible relationships to the Ugaritic literature. The writer set out to supply a study of these two important aspects in the continuing effort to understand the book of Job.

Of the commentators on the book of Job only G. Fohrer has pointed out (1963) parallels to the Ugaritic texts but he did not use Ugaritic grammatical and lexicographical materials for the reading of difficult passages.[8] M. Pope began to do this in his commentary (1965) on Job.[9] but he was very selective in the application of this new method. He therefore still needed to resort to emendations, transposition of verses and to the use of the Septuagint in order to produce an acceptable translation.

The purpose of this study was therefore twofold: 1) to apply the principles of Northwest Semitic grammar to the reading of Job wherever possible and 2) to identify and categorize the mythological or mythopoeic expressions used in the book of Job and to indicate their relationships to similar expresions and motifs in the Ugaritic literature. An extensive literature search was made and a new translation of Job was compiled. The new suggestions for the reading of Job were collected, evaluated and integrated into the translation together with the writer's own observations and translation proposals.

This thesis ventures into an area beset by considerable controversy. Neither the Ugaritic texts nor the text of Job, nor the interpretation of mythology and its application to biblical texts are clearly understood. The writer sincerely hopes that this study will contribute to the expansion and deepening of knowledge in these areas.

The work on the translation was mainly finished at the end of the summer of 1969. During that summer the writer had the opportunity to discuss his work and some of his own translation proposals with Dr. K. Schoville. He encouraged the writer to send the first draft of the translation, even without a typed copy of the philological notes, to Professor M. Dahood, who replied in a letter of September 3, 1969 with the encouraging words:

> "I have read some of the translations you propose and am able to follow your reasoning even without

the notes. Your method is basically sound, so keep up the good work."

After most of the translation and philological notes were completed two theses from the Pontifical Biblical Institute became available to the writer in November 1969. They underlined the importance and timeliness of the present study.[10] The writer was quite relieved and comforted to find that both Tromp and Blommerde had made similar or the same suggestions for the reading of difficult passages of Job. He then proceeded to include a discussion of their suggestions in the thesis.

The following textcritical principles constituted the method for the study of the text of Job:

1) The consonantal text was to remain unchanged, i.e. no emendations, no omissions or additions of consonants or words, no alterations in the sequence of consonants, words or verses and no glosses were to be allowed. Everything was to be translated and without the help of the Versions and the Septuagint.
2) A rigorous application was to be made of Northwest Semitic grammar. In order to be able to do this complete openness was necessary in order to expect, so to speak, the unexpected. Traditional readings and interpretations of each verse were to be respected but nevertheless questioned in the light of Northwest Semitic grammar.
3) Prosody and the rules of parallelism were to be observed.

4) Mythological interpretations were to be made wherever possible on account of the context and especially because of parallelism.
5) The translation had to make sense and be consistent throughout the book. Hebrew terms were always to be translated with the same English word if at all possible.

In addition to the application of the newly discovered grammatical principles of Northwest Semitic, also the mythological interpretations of many expressions seemed to improve the translation and interpretation of Job. Biblical scholars have not as yet agreed on a definition of mythology and even less on a mythological interpretation of biblical terms or passages. But in a work which makes so much use of mythological interpretation a word has to be said about the basic working definition of mythology. In general it coincides with the definition given by T. H. Gaster:

> "Myth, or mythopoeia, is an independent and autonomous faculty of the mind which may operate at any time and in any age, alongside of intellection and speculation. Its characteristic is that it envisages and expresses things in terms of their impact, not of their essence; it is impressionistic, not analytic, and it finds its expression in poetry and art rather than in science. Its concern is with experience, not with categorization; it articulates a present, existential situation in general, continuous terms, translating the punctual into the durative, the real into the ideal. From this it follows that the individual's relation to myth is necessarily one of involvement. Myth depicts his own situation by means of a particularizing story, but in the final analysis he is a participant, not merely an auditor or spectator."11

> "Myth, as an expression of existential experience, is thus the natural language of Religion. It is, in fact, what transmutes historical data into religious truth."12

In regard to the problem of mythic modes of expression becoming mere literary metaphors which survive in the language he stated:

> "... in the case of ancient texts it is often exceedingly difficult, if not impossible, to determine whether a metaphor is live or dead--that is, whether the underlying myth is still a matter of popular belief orwhether that original belief has evaporated into a mere verbal conceit. We know, for instance, that disease and bodily affliction were anciently regarded as the assaults of demons; yet when Saul declares (II Sam. 1:9), "Cramp (or, Agony) has seized me," is Cramp (or Agony) to be spelled, so to speak, with a capital letter, or is the expression merely an idiomatic relic, as when we speak of a heart seizure? Similarly, when Resheph is said (Hab. 3:5) to attend upon Yahweh, or when the pangs of love are described as "fiery reshephs" (Song of Songs 8:6), do the writers really have in mind the figure of the Canaanite plague-god of that name, or is this simply a case of metonymy? This is aproblem which I will not even attempt to resolve, but it mustat least be mentioned."13

Many of the expressions in Job, identified as mythological and spelled with capital letters, may be just literary metaphors without any deeper mythological content.

Several excellent articles have been recently written on the problem of mythology and the biblical literature.[14] One of the most balanced and informative is the one by J. L. McKenzie.[15] He discussed the various definitions of mythology given by E. Cassirer, M. Eliade, H. Frankfort and many others and also included his own thoughts on mythology. He followed Cassirer and identified myth as a symbolic expression:

> "The myth is intended, in the words of van der Leeuw, to attain mastery over the external world by endowing it with form--that is, with intelligible form. The unknown remains unknown; but the mythopoeic mind has attained by intuition a fleeting grasp of the unknown reality, and it gives this reality the only expressiion of which it is capable: the expression of the symbol. The unknown reality which is thus expressed is in general the reality which escapes sense observation and the simple deductions of an intellectual process which has not attained the skill of logical discourse or does not know how to apply this skill to the unknown reality. If we give this reality definition we remove it from the area of myth; hence it is not strictly accurate to say that this reality is the gods, or the divine, or nature, or impersonal force. All such terms give the unknown a definition, the lack of which is precisely what elicits mythopoeic activity. A general term which seems as innocent as any other is transcendental reality."16

Concerning the Hebrews he wrote:

> "... the Hebrews,like others, were ready to admit a multiple approach to the unknown reality and to describe it in symbols which were diverse or even contradictory in their imagery. Speculatively viewed, the creation account of Gn 1 and the creative combat of allusions elsewhere in the OT cannot stand together; but the Hebrews did not view them speculatively. They are images, each having its value as an intuition of the reality of creation, neither of which apprehends and describes the reality in its fullness."17

And he emphatically stated in his conclusion:

> "Israel's experience of God was like nothing else in the ancient world. Surely there now ought to be little room for timidity and misunderstanding if we call Hebrew literature in some passages mythical, or wisdom discourses couched in mythopoeic patterns. Even if the rigorous ethics of scholarship do not clearly demand the adoption of this terminology, they do demand the recognition of Israel's community with the ancient Near East in patterns of thought and language. We shall never understand the OT unless we learn to read its language."18

If myth is the method by which "to attain mastery over the external world by endowing it with form--that is with intelligible form,"[19] then such a definition of myth comes very close to the definition of a scientific model. It might be profitable for the student of mythology to acquaint himself with the language used by scientists when they describe the meaning of a theory or model.[20]

This thesis has two sections:

Part I: THE MYTHOLOGICAL EXPRESSIONS.

Chapter I discusses the expressions referring to Yahweh and his realm and Chapter II contains the expressions referring to the underworld and her realm. An attempt was made to group the various expressions into a logically coherent structure. Comparable expressions or motifs from the Ugaritic literature are quoted and discussed. The Ugaritic texts are quoted according to the classification in Gordon's Ugaritic Textbook.

Part II: THE TEXT OF THE BOOK OF JOB.

This is the heart of the thesis and the first part depends on this section. Chapter I provides a new translation of the Masoretic text of Job on the basis of Nortwest Semitic grammar. Wherever no particular problems exist in the text the translation given by M. Pope in his commentary or the one by the RSV, sometimes with a slight variation, has been accepted. The terms אל, אלוה and אלהים are given in transliteration as not to obscure the different terms for Yahweh by the general translation "God."

Chapter II contains the philological notes and the defense of the translation.

A Conclusion, Bibliography, Indices and a list of Abbreviations follow.

[1] For a most recent discussion and summary of these works see K. N. Schoville, "The Impact of the Ras Shamra Texts on the Study of the Song of Songs," Unpublished Dissertation, University of Wisconsin, 1969, 1-26.

[2] "Archaeology and the Future of Biblical Studies," in The Bible in Modern Scholarship, Papers read at the 100th Meeting of the Society of Biblical Literature, J. Philip Hyatt, ed., Nashville, New York: Abingdon Press, 1965, 301f.

[3] Ibid., 302f.

[4] A bibliography of Dahood's work until 1966 has been compiled by E. R. Martinez, S. J., Hebrew-Ugaritic Index to the Writings of Mitchell J. Dahood, A Bibliography with Indices of Scriptural Passages Hebrew and Ugaritic Words and grammatical Observations, Rome: Pontifical Biblical Institute, 1967.

[5] Psalms I:1-50 (The Anchor Bible, Vol. 16). Garden City: Doubleday & Company, Inc., 1966; Psalms II:51-100 (The Anchor Bible, Vol. 17). Garden City: Doubleday & Company, Inc., 1968.

[6] Op. cit., 303.

[7] "Some Northwest Semitic Words in Job," Bib 38 (1957); "Northwest Semitic Philology and Job." The Bible in Current Catholic Thought, J. L. McKenzie, ed., New York: Herder and Herder, 1962, 55-74.

[8] Das Buch Hiob (Kommentar zum Alten Testament, 16), Gutersloh: Gutersloher Verlagshaus Gerd Mohn, 1963.

[9] Job (The Anchor Bible, Vol. 15), Garden City: Doubleday & Company, Inc., 1965.

[10] N. J. Tromp, Primitive Conceptions of Death and the Nether World in the Old Testament, Biblica et Orientalia, 21, Rome: Pontifical Biblical Institute, 1969; A. C. M. Blommerde, Northwest Semitic Grammar and the Book of Job, Biblica et Orientalia, 22, Rome: Pontifical Biblical Institute, 1969.

[11] Myth, Legend, and Custom in the Old Testament, New York and Evanston: Harper and Row, 1969, xxxiv.

[12] Ibid., xxxvi.

[13] Ibid., xxxvi.

[14] See e.g. Broadribb, D., "Myth and Development," Abr-Nahrain, VIII (1968-1969), 1969, 69-84; Davies, G. H., "An Approach to the Problem of Old Testamtne Mythology," PEQ 88 (1956), 83-91; Holm, S., "Mythos und Symbol," TLZ 93 (1968), 561-572; Patai, R., "Zum Wesen der Hebraischen Mythologie," Paideuma 11 (1965), 58-67.

[15] "Myth and the Old Testament," CBQ 21 (1959), 265-282.

[16] Ibid., 270f.

[17] Ibid., 278.

[18] Ibid., 282.

[19] See the quote above, n. 16.

[20] The writer has had the opportunity to participate in a Science-Theology Dialogue, sponsored by the Lutheran Campus Ministry at the University of Wisconsin since 1962, in which many problems of science and religion were discussed. During the summer of 1969 the topic of discussion was: Models in Science and Theology.

PART I

THE MYTHOLOGICAL EXPRESSIONS

The mythological expressions in the book of Job are mainly of two types: those which refer to Yahweh and his realm and those which refer to the Underworld with all of her aspects.

The first part of this thesis provides a general discussion and a list of these expressions and indicates characteristic parallels in the Ugaritic texts. It was attempted to group the numerous and varied expressions into a logically coherent structure.

Whenever a passage of Job is cited the reader is asked to refer to the translation of that passage in the second part of this thesis and to read the appropriate footnote given there. The footnote generally complements the remarks made in the first part.

CHAPTER I

EXPRESSIONS REFERRING TO YAHWEH

CHAPTER I

EXPRESSIONS REFERRING TO YAHWEH

Many of the expressions referring to Yahweh have parallels in the Ugaritic literature. They are discussed in this chapter.

1. Yahweh, Names and Epithets.

Some of the names and epithets of Yahweh resemble those used for the Ugaritic gods.

a) Yahweh as the Holy and Mighty.

Yahweh is called 'the Holy One' in only one passage in Job:

קדוש, 'the Holy One,' 6:10.

In UT 125:11 Krt is called bnm.ʾl, 'the sone of El,' followed by the parallel lṭpn.wqdš, 'the Kindly One and the Holy.'[1]

Yahweh's might and supremacy are unchallenged. Several names and epithets pay tribute to this fact. They are discussed in alphabetic sequence:

אחד, 'the Only One (Ruler),' 14:4 (לא), 23:13, 31:15.

On the basis of Mot's challenge to Baal in UT 51: VII:49f, 'I alone will rule over the gods,' Dahood suggested אחד in 23:13 to be a divine name.

The term אל , 'El,' is a common appellative or proper name for a divinity in the Semitic languages. In the Ugaritic texts ʾel, 'El,' is used for the senior god of the Ugaritic pantheon.[2] אל, 'El,' is the most frequently used name for Yahweh in Job.

אל(י), 'El,' 5:8 (אלהים), 8:3 (שדי), 8:5 (שדי), 8:13.20, 9:2, 13:3 (שדי), 13:7.8, 13:20, 15:4.11.13, 15:25 (שדי), 16:11 (על), 16:20 (אל-אלוה, עם-אלוה v. 21), 19:22 (אלוה , v.21), 20:15, 20:29 (אלהים), 21:14, 21:22 (רמים), 22:2 (שדי v. 3), 22:17 (שדי), 23:16

(שדי), 24:25 (אל), 25:4, 27:2
(שדי), 27:9 (אלוה, v. 8; שדי
v. 10), 27:11 (שדי), 27:13 (שדי),
31:14, 31:23 (אלי), 31:28 (מעל),
32:13, 32:14 (אלי), 33:4 (שדי),
33:6, 33:14 (אל), 33:29, 34:5, 34:10
(שדי), 34:12 (שדי), 34:23
(אל), 34:31, 34:37, 35:2, 35:13
(שדי), 36:5 (אל-כביר//אל...כביר),
36:22 (מורה), 36:26 (שגיא), 37:5
(עשה), 37:10.14, 38:41, 40:9, 40:19
(עשו), 41:1 (מראיד).

The next most frequently used name for Yahweh in Job is אלוה, 'Eloah,'; its plural אלהים, 'Elohim, God,' occurs less frequently. The forms ilh and ilhm are attested in Ugaritic, UT 1:3.5.9.13, 3:12.28, 14:18, 136:16.[3]

אלוה, 'Eloah,' 3:4 (מעל, נהרה), 3:23, 4:9, 4:17
(עשה), 5:17 (שדי), 6:4 (שדי),
6:8.9, 9:13, 10:2 (על), 11:5, 11:7
(שדי), 12:4.6, 15:8 (סוד אלוה),
16:20.21 (אל-אלוה, עם·אלוה v. 21),
19:6, 19:21 (אל v. 22), 21:9.19, 22:12
(גבה), 27:3, 27:8 (אל v. 9), 27:10

(שדי), 29:2, 29:4 (עלי, שדי v.5),
31:2 (שדי), 33:12 (לא v. 13), 33:26,
35:10 (עשי), 36: 2 (רחוק, פעלי v.3),
37:15, 37:22 (על-אלוה), 39:17, 40:2
(שדי).

אלהים, 'Elohim, God,' 1:1.5, (1:6 בני-האלהים, שטן
יהוה), 1:8 (יהדה, שטן), 1:9
(יהוה, שטן), (1:16 אש·אלהים),
1:22, 2:9.10, 5:8 (אל), 20:29 (אל).
28:23, 32:2, 34:9.

Dahood has suggested אם in Ps. 95:7 to be a divine title. It may also occur in two passages in Job.

אם, 'the Awe-Inspirer, the Awesome One,' 21:4,
36:29.[4]

No such title occurs in Ugaritic, but it would be a fitting title for Baal, who is called e.g. zbl.bʿl ʾarṣ, 'the Prince, Lord of the earth,' in UT 67:VI:10.

Dahood has suggested גבה in Ps. 10:4 and Job 22:12 to be a divine title.

גבה, 'the Lofty One,' 22:12 (ראה).[5]

The title stresses the remoteness of God, which would suitably describe the character of El, rather than Baal who is very much involved in human affairs as the god of fertility.

In one passage Yahweh may be called "Eminence, Majesty,' a fitting title for Yahweh or El.

גוה (=גאוה?), 'Exultation, Eminence, Majesty,' 22:29
(ישע , 'Salvation!').[6]

On the basis of Baal's standard epithet *ʾlyan bʿl*, 'the Victor, the Mighty One,' it has been possible to isolate a title of Yahweh:[7]

לא, 'the Victor, the Mighty One,' (cf. Bl., VII. 1. Corollary, 28), 13:15, 14:4 (אחד), 21:16, 24:25 (אל), 27:19, 33:14 (אל), 33:13(אליו), 34:23 (אל), 36:5 (אל־כביר , לא... כביר).

Nowhere in Job is Yahweh called 'Baal.' The closest term used is

מורה , 'Ruler, Master, Lord, or Teacher,' 36:22 (אל), 41:1 (אל־מראיו).

In UT 67:VI:10 Baal is called *zbl.bʿl ʾrṣ*, 'the Prince, Lord of the earth.'

One of the epithets of Baal is *ʿly*, 'the Most High,' which occurs in UT 126:III:6-7.8-9 (// *bʿl*). The same expression is used for Yahweh.

עליו, 'the Most High,' (cf. Bl., VI.4, Corollary, 24), 7:20 (נצר האדם), 10:2 (אל־אלוה), 12:14, 16:9 (טרף), 16:11 (אל),

19:6 (אלוה), 26:9 (כסה),
27:22-23, 29:4 (אלוה-עלי), 30:30
(חרב), 36:30, 36:33, 37:15, 37:16
(תמים דעים), 37:22
(צפון//על-אלוה).

On the basis of the occurrence of the theophoric element *ʿm* in several personal names in the Ugaritic texts, Dahood suggested עם to be a divine title.[8]

עם, 'the Strong/Wise One' (cf. Bl., VI.5,
Corollary, 25), 12:2, 16:21 (אלוה).

Another title which stresses the remoteness of Yahweh has been identified by Dahood.

רמים, 'the Exalted One,' 21:22 (אל).

One of Anat's titles is *bʿlt šmm rmm*, 'goddess of the high heaven.'[9]

After 'El' and 'Eloah', the next most frequently used name for Yahweh is שדי, 'Shaddai,' whose meaning is still contested. The one case of שדין in 19:29 has now been explained as שדי + the element *-n*. The form *šdyn* occurs in Ugaritic,[10]

שדי, 'Shaddai,' 5:17 (אלוה), 6:4 (אלוה),
6:14, 8:3 (אל), 8:5 (אל), 11:17
(אלוה), 13:3 (אל), 15:25 (אל),
19:29 (שדין), 21:15.20, 22:3 (אל
v. 2), 22:17 (אל), 22:23, 22:26

(אלוה), 23:16 (אל), 24:1
27:2 (אל), 27:10 (אלדה),
27:11 (אל), 27:13 (אל·),
29:5 (אלוה·עלי), 31:2 (אלוה), 31:35
(א־ש־ר־ב־י), 31:8, 33:4 (אל),
34:10 (אל), 34:12 (אל), 35:13
(אל), 37:23 (רב־צדקה,שגיא־כח).

It must be noted that Yahweh is not called 'King' in Job, while both, El and Baal, carry the title 'King.'[11]

b) Yahweh as the Ancient and Wise

In the Ugaritic texts all the gods are understood to be eternal. Though Baal may die, he is revived in the spring when the cycle of nature wrests the power of infertility from Mot and returns the power of fertility to Baal, with Mot in turn diminishing in vitality.

El's seniority over all the other gods in the Ugaritic pantheon is never questioned and his eternity is explicit and implicit throughout the texts. He is called *ʾel wʿlmh*, 'El, even the Eternal' in UT 52:42.45.49.[12]

El, the patriarch of the gods is flattered by Asherah with the words 'Thou art great, O El, thou are wise, Thy gray beard instructs thee' in UT:51:V:1f,[13] but Anat, using similar language does not seem to have too much respect for El, when she says: 'I will make thy gray hair flow with blood, Thy gray beard with gore,' in 3 Aqht:'rev': 11-12.[14]

Baal and all the sons of El enjoy immortality. This is evident in Anat's offer of immortality even to an apparently human being, Aqht, in 2 Aqht:VI:26-29:

> 'Ask life, O hero Aqht,
> Ask life and I will give it thee,
> Immortality and I will freely grant it thee
> I will make thee number years with Baal,
> Even with the sons of El wilt thou tell months.'[15]

UT 125:20-23 seems to suggest that Krt may be eternal:

> 'How say they Krt is the son of El,
> The offspring of the Kindly One and the Holy?
> Or do gods die,
> The offspring of the Kindly One not live?'[16]

El's title *ʾab šnm*,[17] usually translated 'the Father of years,' probably means rather 'Father of Exalted Ones,' or 'Exalted Father,' as pointed out by Pope[18] ~~and~~ provisionally accepted by Gray.[19]

Wisdom is usually an attribute of a divinity, but in the Ugaritic texts only El, the patriarch of the pantheon, is said to have this quality, e.g. in UT 51:IV:41-43:

> 'Thy word, O El, is wise,
> Wise art thou to eternity
> (var. Thy wisdom is to eternity)
> *Triumphant* life is thy word.[20]'

Similarly, in the book of Job several names used for Yahweh indicate that Yahweh is eternal and perfect in knowledge:

ארך ימים, 'the Long Lived One,' 12:12 (ישישים).[21]
ישישים, 'the Old One,' 12:12 (ארך־ימים).[21]
כביר, 'the Old One,' 36:5 (אל־כביר//לא...כביר).[22]
שגיא, 'the Ancient One, Exulted One,' 36:26
(אל־שגיא), 37:23 (שדי, רב־צדקה).[23]
תמים דעים, 'the Perfect in Knowledge,' 37:16.[24]

2. Yahweh and His Abode

According to the Ugaritic texts the heavenly abode lies in the north, on the summit of a mountain, at the place where the upper and lower oceans meet and each god or goddess apparently occupies a separate dwelling which are understood as being far apart.[25]

These ideas are not unique to the Ugaritic literature but can also be found in other mythologies. The subject has been studied thoroughly[26] and the following Ugaritic examples illustrate that Yahweh's abode most closely resembles the one of Baal:

> 'I, god of Sapon, in the midst of my mountain,
> In the sanctuary, in the mountain of mine inheritance
> In the pleasant place, in the Hill of Power.'[27]

> 'Who would drive Baal from the crags of Sapon,
> Who would repel like a bird his lordship,[28]'

There are even provisions for burial on Mount Zapon. Baal's body is carried there for proper burial:

> 'Špš the Light of the Gods hearkens;
> She lifts up Baal the Mighty
> Upon the shoulder of Anat and she sets him there.
> She takes him up to the crags of Sapon;
> She weeps for him and buries him;
> She puts him in the niche of the divinities of the
> earth.[29]'

Mount Zapon can even be personified and can participate in the mourning of Krt's family:

> 'The mountain of Baal, O father, will weep for thee,
> Even Sapon the holy precinct;
> The awful precinct bemoans (thee),
> The precinct broad of span.[30]'

In Job the following expressions refer to Yahweh's abode:

גבהי־שמים, 'the Heights of Heaven,' 11:8 (עמקה משאול).

חלמיש, 'the Flint, Boulder,' 28:9 (שרש).

מקום, 'the Place, Home (of Yahweh and Wisdom),' 28:6, 28:12 (חכמה//מקום בינה) 28:20, 28:23 (דרך).

מרום, 'the Height,' 5:11 (ישע).

מרדמים, 'the Heights,' 16:19 (שמים), 25:12, 31:2 (מעל //מרמים).

מעל, 'the Above,' 3:4, 31:2 (מרמים), 31:28.

צדרות, 'the Rock,' 28:10.

צפון, 'the North, Zapon,' 26:7 (ארץ), 37:22 (על-אלוה).

רחוק, 'the Afar,' 36:3 (פעלי), 36:25 (cf. 39:29).

שרש, 'the Root, Foundation,' 28:9 (חלמיש).

There is still some controversy over the nature and location of El's abode.[31] But it seems clear that Yahweh's abode does not resemble the one of El. When Anat travels to El in matters of her problems with Aqht it is stated:

> 'Then she sets face
> To El at the well-head of the two streams,
> In the midst of the source of the two deeps.
> She clears the threshold of El and enters
> To the seat of the King, the Father of the Exalted
>   Ones[32]'.

This text suggested to Pope an aqueous and subterranean environment of El's abode. He related it to Job 38: 16-17.[33] This view was opposed e.g. by Gray and Gaster, who interpreted the Ugaritic passage as referring to the idea that the heavenly abode marks the spot where the upper and lower oceans meet.[34]

Gaster interpreted Baal's tour of the dominions to consolidate his kingdon as a mythologizing of the very common practice of acquiring territory by ceremoniously walking around it.[35] Thus Job 38:16-17 refers to the fact that Yahweh can claim 'the Springs of the Sea' and 'the Recesses of the Deep' as his property, while this would only be possible for Job if he were to take the place of Yahweh.

3. Yahweh and His Court

Most of the Ugaritic gods and goddesses are understood to have an entourage at their command in which the heavenly bodies are prominent members.

There may be a reference to the 'heavenly host,' *ṣbʾu*, in UT 3:47.53, but the text is fragmentary and a sound interpretation of this passage is difficult.

The sun, the moon and some of the stars are mentioned as important divinities in the Ugaritic texts.

Depending on the interpretation of certain words and passages of Job, the heavenly bodies, especially the stars, seem to be mentioned much more frequently in Job than it has been previously thought.

(1) The Sun

The sun plays an important role in the cycle of nature as described by the Ugaritic texts. Her standard epithet is 'the Light,' or 'Torch of the Gods.' She traverses the whole earth and disappears at night into the underworld. She is the one, therefore, who is able to help Anat carry the body of Baal from the underworld and thus assure Baal's revival, that is, the beginning of the new cycle of fertility.

After Anat has performed the mourning rites for Baal, it is said:

> 'When at length she was sated with weeping,
> Drinking tears like wine,
> Aloud she shouts to Špš the Light of the Gods,
> Lift upon me, I pray thee, Baal the Mighty.
> Špš the Light of the Gods hearkens;
> She lifts up Baal the Mighty
> Upon the shoulder of Anat and she sets him there.[36]'

The Sun is powerful enough to intervene in the fight between Baal and Mot and threatens the mighty Mot with dethronement by El if he does not stop his fight with Baal.

> 'Špš calls to Mot,
> Hear now, O god Mot,
> How fightest thou with Baal the Mighty?
> How will thy father the Bull El not hear thee?
> Nay he will pluck up the spear of thy tribunal
> He will overturn the throne of thy kingship,

> He will break the staff of thy rule.
> The god Mot is afraid,
> Terrified is the Hero, Beloved of El...'[37]

But the sun is not only employed in the services of Anat and Baal and necessary for the revival of fertility, but she is also an agent of Mot and feared because of her hot and deadly burning. After the body of Baal was properly buried on Mount Zapon, Anat now intercedes for the restoration of Baal. But the proud Mot answers:

> 'Then answered the god Mot,
> 'What dost thou wish, O Anat?
> I go about and range over
> Every mountain to the heart of the earth,
> Every hill in the midst of the country,
> Life has failed among men,
> Even life among the multitudes of the earth.
> I came to the pleasant land of the Back of Beyond,
> The fair tracts of the strand of Death,
> It was I who rounded up Baal the Mighty
> It was I who made him as a lamb in my mouth,
> He was carried off like a kid in my jaws.
> Shepesh, the Luminary of the gods was burning hot.
> Glowing in heaven because of the god Mot.'[38]

It is therefore not surprising that the sun was worshipped in Ugarit. In UT 1:12.17 a votive stele is dedicated to her and in UT 5:10-11.13-14 a shekel of gold is offered to her together with the Moon. UT 62:rev:42-52 may even be a fragment of a solar myth:

> 'Yea verily thou didst eat the meat of corruption
> Didst drink indeed diluted wine
> O Sun, thou didst hasten to the shades,
> O Sun thou didst hasten to the ghosts,
> Thine allies are gods, yea men,
> Thine ally is the Skilful One, thine associate
> Even the percipient One, thy friend.

On the day (of battle) with the Many-headed and tnn,
May the Skilful and Percipient One drive them away.
May the Skilful One rend them asunder.[39]'

Gray commented that this text may stem from the priest Atnprln who dedicated the text according to the colophon. The atn element in this name suggested to Gray that the solar cult of Akhaten had penetrated to the Syrian cost. The nightly disappearance of the sun is referred to as the sun's travel to the shades and the eclipse by the reference to the enemies of the sun, the Many-headed and tnn.[40]

This text and UT 62:9-18, quoted above, suggest the sun's role as the conductor of the dead.[41]

In the light of these Ugaritic texts Job's statement in 31:26 takes on a new significance.

The following expressions in Job are interpreted as referring to the sun:

אור , 'the Light, the Sun,' 3:9 (כוכבי־נשפו
עפעפי־שחר), 12:22 (עמקות), 17:12
(יום), 18:5 (שביב), 18:6 (נרו),
25:3, 28:11, 29:3 (נר), 31:26 (ירח),
36:30, 36:32, 37:3, 37:11 (ברי), 37:15,
37:21 (בהיר), 38:19 (חשך), 38:24
(קדים), 41:10 (שחר).

There are a few passages in Job were אור seems to mean not so much 'light,' or 'sun,' but rather 'life' or it may even be an epithet of Yahweh:

אור, 'the Light, the Sun, = Life, Yahweh (?),' cf. Ps. 139:11, 24:13.16,30:26 (טוב), 33:28 (שחת , cf. v. 26).

ברי, 'His Shining One, the Sun,' 37:11 (אורו).

זהב, 'the Golden One, the Sun,' 37:22 (אור בהיר v. 21).

חרס, 'the Sun,' (cf. חרש potsherd, 2:8, 41:22), 9:7 (כוכבים).

נהרה, 'the Brightness, Daytime,' = Sun (?), (cf. Ugaritic nhrm, 'daylight, morning' in KB, 600), 3:4 (אלוה).

נר, 'the Lamp, the Torch,' 18:6 (אור), 21:17, 28:3 (אור).

שמש, 'the Sun,' 8:16.

(2) The Moon

UT 77 describes the marriage of the Moon-god with Nikkal and shows the importance of the cult of the Moon-god in Ugarit.

The text opens as follows:

> 'I sing of Nikkal-and-Eb[42] (daughter)
> of Hiribhi king of summer, Hiribhi king
> of the raiding season. At the setting of the sun
> Yarikh relaxes, embraces (her) who
> shall bear a son to him. (Hear, pray, O)
> Kathirat, O shining daughters of the crescent
> moon:
> 'Lo! a lass shall bear a son (to a man).'[43]

UT 77 is invaluable also because it includes a very full description of Canaanite marriage customs. Marriage was a family, rather than an individual matter. Lines 16-23 describe the Moon-god's proposal:

> The Moon, the Luminary of Heaven, sends
> To Hrhb, the Summer's King:
> 'Give Nikkal; the Moon will pay the bride-price;
> Let 'eb enter his house,
> And I will give her bride-price to her father,
> A thousand pieces of silver, yea ten thousand of gold;
> I will send gems of lapis lazuli;
> I will make her fallow-land into a vineyard,
> The fallow field of her love into orchards.[44]'

The Kathirat, the 'daughters of the Moon,' are treated royally for seven days by Danel:

> Danel started for his palace;
> the Kathirat, the shining daughters of the
> crescent moon,
> entered his house. Thereupon Danel
> the Rephaite, there-at the hero the hrnmy-
> man slew an ox for the Kathirat,
> he fed the Kathirat and
> gave drink to the shining daughters of the
> crescent moon.[44a]

A 'Maid of the Moon-god' is mentioned in UT 75:I:12f. in which a hostile act of El against Baal is described:

> El laughs in his heart,
> Yea, is convulsed with mirth in his liver.
> 'Humble thyself that thou mayest deceive (him);
> O Maid of the Moon-god, do thou cozen him.
> O Maid of Aterat take ...[45]'

In 1 Aqht:I:163-164 a city is mentioned as the cult center of the Moon-god:

> 'He proceeds to the City of Running Waters Abilum,
> The city of his lordship the Moongod.[46]'

This city is also mentioned in 3 Aqht:rev:5-11 where Anat enlists the services of Yatpan, the henchman of the goddess Asherath, in her plot to retrieve the sacred bow from Aqht. There is an allusion in this text to the belief that the best time to work mischief is in the dark of the moon:

> (Away spe)eds the Virgin 'Anat,
> and (sets her) face toward Yatpan, the... henchman.
> (She lifts her voice) and cries:
> 'He is now dwelling, O Yatpan, ...
> in the city of A-b-l-m
> Look out that the new moon rise not,
> (for) in its last quarter (it is auspicious for thine emprise),
> whereas, at its beginning, it is kindly (to men)!'[47]

The Moon is mentioned only twice in Job.

ירח, 'the Moon,' 25:5 (כוכבים), 31:26 (אור).

(3) The Stars

There are probably many more references to the stars in Job than translations and commentaries indicate. Besides the sun and the moon, the stars are also quite important in Ugaritic mythology.

Evening oblations to the stars are mentioned in 1 Aqht:I:190-197, where the sister of the slain Aqht asks the blessing of her father so that she might be successful in fulfilling the social duty of blood revenge.

> Then up speaks the maiden, who bears water on her shoulder:
> 'Appoint, O father, a sacrifice to the gods,
> Cause an evening-oblation to ascend into the heavens,

> The evening-oblation of Hrnm proper to the stars.
> Grant me thy blessing that I may go with thy benediction,
> That I may smite him who smote my brother,
> Yea, make an end of him who destroyed the offspring of my mother.[48]

The sister of Aqht is simply known as pǵt, 'the Maiden.' Preparing to make the rounds in the neighboring territory to exercise his judicial functions, Danel addresses his daughter as follows:

> 'Hearken, O Paghat,
> Thou that carries the water on thy shoulders,
> That brushest the dew from the barley,
> That knowest the courses of the stars,[49]'

While some scholars believe that this text contains a reference to astronomy,[50] Gaster interprets the passage as simply meaning that Paghat works assiduously from dawn to dusk.[51]

On the other hand, there seems to be a clear reference to astronomy-astrology in another Ugaritic text[52] which Gray translated as follows:

> During the six days of the new moon of the month Hyr, the sun setting and Ršp being her porter, then let the devotees divine danger.

And he commented:

> "The translation and interpretation of this text is not certain, and the last three words may mean 'let the devotees seek out a substitute.' In this case we may have an instance of the practice known in Assyria in later times whereby a substitute for the King as the representative of the community was appointed when the stars were particularly unfavourable."[53]

The stars are believed to have influence on the seasons and the coming of the rains. After Anat's violent rampage of vengeance on the troops of Baal's rival, Attar, and on the rest of the sons of Aterat she proceeds to cleanse herself:

> She scoops up water and washes,
> Even dew of heaven the fatness of earth,
> The rain of Him who Mounts the Clouds,
> The dew which the heavens pour forth,
> (The rain) which is poured forth by the stars,[54]

The Aqht text has been interpreted by Gaster as the Canaanite version of the Orion myth. He also pointed to the 'binding of Orion' in Job 38:31, which is "consistent with the classical myth that after his resuscitation Orion was chained to the heavens in the form of a constellation."[55] According to Gaster the point of the Aqht story is as follows:

> "If, then, we may regard the story of Aqht--in its original and basic form--as a version of the myth of Orion, the reason for its inclusion in the sacred repertoire at once becomes clear. The constellation of Orion sets late at the end of April and rises early at the beginning of July. Its absence from the evening sky thus coincides with the onset and first part of the dry season. The point of the story is now obvious: it mythologizes in astral terms the climatic and agricultural conditions prevalent during this time of year. The draught and desiccation on earth are correlated with and explained by the discomfiture and disappearance of the Great Huntsman; but his eventual "resurrection" or re-emergence is already foreshadowed."[56]

The Venus-star seems to have been particularly important in Ugarit. The Venus-star was venerated as Aṯtar, the god of irrigation, the unsuccessful substitute king for Baal, and hypostatized as Šḥr and Šlm, the Morning- and Evening-star, or 'Dawn' and 'Evening,' in UT 52.[57]

An allusion to Venus and the god 'Dawn' may be found in Job 3:9, 38:7.12, 41:10.

The following expressions in Job are interpreted as referring to the stars:

זרוע רמה, 'the High Arm=Navigators' Line,' 38:15 (רשעים).

חדר, 'the Chambers,' 9:9, 37:9 (מזרים).

חדרי־תמן, 'the Chambers of the South=the Southern Constellations,' 9:9.

כוכבים, 'the Stars,' 9:7 (חרס), 25:5 (ירח).

כוכבי־בקר, 'the Morning Stars,' (3:9), 38:7 (בני־אלהים, among them Venus and Mercury).

כוכבי־נשפו, 'the Twilight Stars, Morning Stars (i.e. Venus and Mercury),' 3:9.

כימה, 'the Pleiades,' 9:9, 38:31.

כסיל, 'the Orion,' 9:9, 38:31.

מזרות, 'the Girdle, Zodiac Circle,' 38:32.

מעדנת, 'the Chorus, Group (of the Pleiades),' 38:31.

משכות, 'the Zona, Belt (of Orion),' 38:31.

עיש, 'the Hyades, 38:32 (בניה, her Satellites).

עמים, 'the Strong Ones, Troops,' 36:31.

עפעפים, 'the Eyes, Pupils of Dawn (i.e. Venus and Mercury),' 3:9 (כוכבי־נשפו, אור, עפעפי־שחר), 41:10 (אור).

עמקות, 'the Strong Ones (or 'the Strong One= Sun'), 12:22 (אור).

עש, 'the Bear,' 9:9.

רשעים, 'the Wicked Ones, the Dog-Stars,' 38:13 (כנפות הארץ), 38:15 (זרוע רמה).

שכר, 'the Dawn,' 3:9 (כוכבי־נשפו, אור, עפעפי־שחר), 38:12 (בקר//שכר), 41:10 (אור עפעפי־שחר).

שכוי, 'Sekwi (i.e. Mercury),' 38:36 (טחות).

b) Other Servants of Yahweh

Some expressions in Job seem to refer to servants of Yahweh other than stars, though some of the terms probably include the stars.

The general term for all servants of Yahweh is 'Sons of God.' This term is also used in the Ugaritic texts.[58] The 'Sons of God' are also called ʾelm//bn.qdš, 'the Gods// the Holy Ones.' During Danel's ritual incubation it is said of him:

> Veiled he offers food to the gods,
> Veiled he offers drink to the holy ones;[58a]

These 'Sons of God, or Sons of El,' are understood to live eternally. When promising imortality to Aqht, Anat also says:

> I will make thee number years with Baal,
> Even with the sons of El wilt thou tell months.[58b]

The most frequently mentioned servant of Yahweh is Satan who seems to be employed by Yahweh in a function similar to the messengers of Mot, that is, to begin through calamity and sickness, the events which may end in death. Satan seems to have the power to kill and has to be given strict orders by Yahweh not to use this ultimate power in the case of Job. Satan's character and function seems therefore related to the powers of some of the lesser cohorts of the underworld or even to the god of death, Mot, himself.

It is interesting to note that all the Ugaritic gods including apparently even El, were terrified even at the sight of the messengers of the Sea, Yam. Only Baal is not frightened but, on the contrary, is incensed at the panic of the other gods.

> Lo! the gods saw them,
> They saw the messengers of Sea,
> The witnesses of River the Ruler.
> The gods lowered their heads
> On to their knees,
> Yea, on to the seats of their nobility.[59]

On the other hand, when the messengers of Mot, Death, came to Baal he too was afraid:

> Baal the Mighty fears him
> He who Mounteth the Clouds is adread of him.
> Depart, tell the god Mot,
> Repeat to the Hero, Beloved of El,
> The decision of Baal the Mighty
> The word of the Mightiest of Heroes.
> 'Hail god Mot,
> I am thy servant and thy substitute.'[60]

These emotions, however, are inconceivable for Yahweh. Yahweh is understood as the unchallenged Lord of everything and everybody.

One of the more surprising results of Ugaritic-Hebrew studies is the possible occurrence of Hayyin, the divine craftsman, usually called *Kt̲r wḪss*, 'the Skillful and Percipient One.' But it is not quite clear if Hayyin is employed in the services of Yahweh or of Leviathan.[61] Hayyin is included in this paragraph because he is usually associated with Baal in the Ugaritic texts and the possibility exists that Yahweh used him just as he used Satan.

The underworld together with her associates, certainly also under the power and in the service of Yahweh, are discussed in Chapter I$^{\text{I}}$ of Part I.

The following terms then are taken to refer to Yahweh's servants.

בני־(ה)אלהים, 'the Sons of God,' 1:6 (שטן), (3:9), 38:7 (כוכבי־בקר).

גדודים, 'the Troops (stars?),' 19:12, 25:3 (אור cf. 29:25).

אלים, 'the Gods,' 41:17

דמרות, 'the Guards, the Guard (?),' 35:10.

חין, 'Hayyin (?),' 41:4.

טחות, 'Toth (God of Wisdom, Hermes),' 38:36 (שכוי).

מלאך, 'Angel,' 4:18 (עבד cf. 33:23 מליץ).

עבד, 'Servant, Angel,' 4:18 (מלאך).

קדשים, 'the Holy Ones,' 5:1, (4:18),(6:10), 15:15 (שמים).

רביו, 'His Archers,' 16:13 (ארץ)

שטן, 'Satan, the Rover,' 1:6 (יהוה,בני־האלהים), 1:7 (יהוה 2 times), 1:8 (אלהים,יהוה), 1:9 (אלהים,יהוה), 1:12 (יהוה), 2:1 (בני־האלהים,יהוה), 2:2 (יהוה 2 times), 2:3 (יהוה), 2:4 (יהוה), 2:6 (יהוה), 2:7 (יהוה).

c) The Council of Yahweh

The motif of a divine council meeting is widely known from comparative religion.[62] It is also a feature of Ugaritic mythology.

The Ugaritic names for this divine council and the Ugaritic passages are given in note 9 on Job 1:6.

The prologue of Job describes such a council meeting but there is only one passage in Job which refers to the council by name:

סוד־אלוה, 'the Council of Eloah, the Divine Council,' 15:8.

4) Yahweh and Nature/Weather

There are an impressive number of references in Job to the weather, especially to winds and storms, accompanied by rain with lightning and thunder. In the Ugaritic pantheon it was the god Baal who was in charge of this aspect of nature. It is emphasized in Job that it is Yahweh and not Baal who is responsible for the rains and for all fertility. This emphasis is probably not accidental.

1. The elements are understood to be kept in store-houses for the moment they would be needed by their master, Yahweh. Two expressions are used in Job for these store-houses:

חדר, 'the Chamber,' 37:9.
מזרים, 'the Store-houses,' 37:9.

There is one Ugaritic passage which may refer to store-houses in the heavens:[63]

> The bull El her father lifted up his voice
> from the seven chambers, (from) the eight
> (openings(s))
> of the closed room(?)...[64]

2. A special path or channels are provided for the contents of the store-houses to pour down to the earth. Various terms are used in Job for this phenomenon:

דרך, 'the Path, Way, Channel,' 28:26 (חזיז, חק).
38:25 (תעלה).

יארים, 'the Channel(s),' 28:10.

מוצק, 'the Pipe,' 37:10.

תעלה, 'the Channel, Conduit,' 38:25 (דרך).

In the Ugaritic texts Baal at first does not allow the divine craftsman to install such a construction in his new and marvelous palace, but after he has assured himself of his unchallenged supremacy, at the height of his reign, he orders the installation of a 'window.'

> I should install it, O Skilful One Master of Design,
> O Skilful One Master of Tools,
> Let a window be opened in the house,
> A shutter in the midst of the palace.
> And cause the clouds to be opened with rain
> When the Skilful One opens the window.
> ....
> He opens a window in the house,
> A shutter in the midst of the palace.
> 'Open, O Baal, the clouds with rain.'
> He utters his holy voice...[65]

3. The clouds are the containers for the elements. This is evident in the Ugaritic passage just quoted. Various terms are used for the clouds in Job:

נבלי שמים, 'Water jars of Heaven,' 38:37 (שחקים).

עב, 'Cloud,' 37:11 (ענן), 37:16 (ענן),
38:34 (מים).

ענן, 'Cloud,' 3:5 (cf. 38:9), 7:9, 26:8, 26:9
37:11 (עב), 37:15 (עב, v. 16),
38:9 (is garment of Sea/Yam, cf. 3:5).

שחים, 'Cloud (cover),' 35:5, 36:28, 37:18 (ראי־
מוצק), 37:21, 38:37 (נבלי--שמים
Yahweh musters collects them!).

Among the elements mentioned in Job are:

אגלי--טל, 'Drops of Dew,' 38:28 (עב . מטר).
ברד, 'Hail,' 38:22 (שלג).
כפר־שמים, 'Hoarfrost of Heaven,' 38:29 (קרח).
שלג, 'Snow,' 37:6 (גשם), 38:22 (ברד).

The most important element is the rain and various forms of it. Several terms are used for rain in Job:

גשם מטרות, 'Torrential Rains,' 37:6 (שלג).
חזיז, 'Thundershower,' 28:26 (חק , מטר).
מטר, 'Rain,' 5:10 (מים), 28:26 (חזיז),
29:23 (מלקוש), 33:27 (נטפי־מ־־ים,
מטר לאדו), 38:26 (לְהַמְטִיר), 38:28
(עב, אגלי־טל).
מים, 'Water,' 5:10 (מטר), 12:15, 14:9,
14:11, 14:19 (ספיחיה), 26:8 (עביו, ענן),
28:25 (רוח), 38:30 (תהות),
38:34 (שפעת־מים).
מלקוש, 'Spring-Rain,' 29:23 (מטר).
נטפי־מ־־ים, 'Drops of Water, Drops from Sea/Yam (?),'
36:27 (מטר לאדו).
ספיחיה, 'Torrents,' 14:19 (מטר).
רב, 'Showers,' 36:28.

שטף , 'Flood, Downpour,' 38:25.

4. These elements are usually distributed during storms. Sometimes the storms and rain and hail may be a sign of Yahweh's anger. Various terms are used for storms in Job:נשמת א', 'the Breath of Eloah,' 4:9 (רוח).

סופה, 'the Whirlwind, Hurricane,' 37:9 (קרה).

סערה, 'the Storm,' 38:1, 40:6.

רוח, 'the Wind,' (sometimes a destructive agent of Yahweh for man and higher powers), 1:19, 4:9 (נשמת אלוה רוח אפד), 4:15 (שערת), 21:18 (סופה), 26:13 (יד), 28:25 (מים), 30:15.22 (תשוה), 37:21.

רוח גדולה, 'a Great Wind,' 1:19 (cf. אש אלהים 1:16).

שערה, 'the Storm,' 4:15 (רוח), 9:17 (לא v.16).

תשוה, 'the Storm,' 30:22 (רוח).

5. The storms are often accompanied by lightning and thunder. The terms used in Job are as follows:

for lightning:

אור, 'Light(ning),' 37:3.

אישאלהים, 'the Fire of God, Lightning,' 1:16.

ברקים, 'Lightnings,' 38:35.

for thunder:

גערה, 'Rebuke,' 26:11.
הגה מפיו, 'Rumblings from His Mouth,' 37:2 (רגז־קלו).
ירעם־אל, 'May El thunder (a divine name or a prayer),' 37:5.
ק(ו)ל, 'the Voice,' 37:2.4 (3 times) .5, 38:34, 40:9.
רגז־קלו, 'the Roar of His Voice,' 37:2 (הגה מפיו).
רעם, 'Thunder,' 36:33 (אף), 26:14.

For the last three points many similar expressions and ideas are present in the Ugaritic literature.

The clouds are also thought of as containers for the rain-water. When Baal has to go to the underworld he is charged to take with him also mdlk, 'your buckets,'

> And thou, take thou thy clouds, thy winds, thy buckets, thy rains: ...[66]

The standard epithet of Baal expressing his lordship over the clouds and rains is the well known rkb ʿrpd, 'the Rider of the Clouds,' or 'He who Mounts the Clouds.'[67] This term does not occur in Job, but all passages in this paragraph show that Yahweh was understood to be the Lord of the storms and the rains. There are at least two passages in Job which may allude to the title of Baal more explicitly. In 38:37 Yahweh is not the one who needs the clouds to ride on, but he 'musters, collects,' them, and then tilts the water-jars of heaven. In 26:8 it is Yahweh who 'binds up the waters' to make clouds.

The importance of Baal and the cycle of nature which he rules is emphasized by the fact that during the absence of Baal in the underworld, even El, the head of the pantheon, dreams about the revival of Baal and the new season of fertility:

> Though (Baal) had perished ( )
> Lo! Baal the Mighty is alive
> Lo! the Prince, Lord or the earth exists
> ....
> In a dream of El the Kindly One, the Merciful,
> In a vision of the Creator of Created Things,
> The skies rain oil,
> The wadis run with honey.
> El the Kindly One, the Merciful rejoices,[68]

Usually the skies do not rain oil or the wadis run with honey. Rain apparently was so highly valued that it was called 'oil' and 'honey.' A similar expression occurs in ʿnt:II:39, where Anat washes in the 'dew of heaven the fatness of earth.' Job 29:6 seems to express the same exuberance over the abundance of water.

In UT 51:V:68f. it is Baal who assures the abundance of rain:

> 'Moreover Baal will send abundance of his rain,
> Abundance of moisture with snow,
> And he will utter his voice in the clouds
> (He will send) his flashing to the earth with
> lightning.'[69]

Lightning and thunder are interpreted as the weapons of Baal in Ugaritic mythology. These weapons were fashioned for him for his battle against Yam by the divine craftsman *Ktr wḪss*.

The Skilful One hews out a double mace,
And proclaims its name.
'Thy name is Driver;
Driver, drive Sea,
Drive Sea from his throne,
Even River from the seat of his sovereignty.'[70]

Lightning and thunder are compared to the swift and savage assault of falcons or vultures, an image which is used in Job 9:26 to portray the swiftness of the passing days of a human life.

So the bludgeon springs from the hand of Baal;
like a vulture with its t(a)lons it smites Sir
Sea on the shoulder
the Ruler of the Streams on the back.[71]

In UT ‘ntIII:17f. it seems that Baal himself has created lightning and he is so proud of his accomplishment that he invites his sister Anat to come to his palace to see a demonstration of his skill:

A word, and I shall declare it to thee,
A word of the tree, yea the whisper of the stone,
Which the heavens murmur to the earth,
And the deep to the stars.
I will create lightning which the heavens do not know,
A matter that men do not know,
Nor the multitudes of the earth understand.
'Come now and I will show it to thee.'[72]

The thunderbolt is understood as the voice of Baal in Ugarit and as the voice of Yahweh in Job:

And he will utter his voice in the clouds.[73]

The motif of divine weapons as symbolizations of thunderbolt and lightning is well known from comparative religion.[74]

When Baal's period of reign is up he has to depart into the underworld and take with him all his associates or attributes:

> 'And thou, take thy clouds,
> Thy wind, thy rain-cloud, thy rain,
> With thee thy seven lads,
> Thine eight swine,
> With thee the Plump damsel, girl of Mist,
> With thee Dewy, girls of Rain.
> Thy face thou shalt surely set
> Towards the Mountain of Concealment.'[75]

6. Finally the rumbling in the sky has a counterpart on earth in the form of an earthquake, which is mentioned several times in Job: 9:5.6, 14:18, 26:11.

There seems to be a reference to an earthquake, caused by the goddess Anat in UT ʿnt:plVI:V:13, according to Driver:

> ....(Anat planted)
> (her) feet
> (and) the earth (did quake).[76]

5. Yahweh and Man

Throughout the book of Job Yahweh is understood as the creator of the whole cosmos. In this role he can never be threatened by any aspect of the cosmos or the world.

The Canaanite gods, as hypostatized aspects of nature, except apparently El, have to fear for their life and effectiveness, since they are dependent on the cycle of nature.

Yahweh is the creator and friend of man, but he is also experienced as the enemy and the ultimate reason for the misery and the death of man. In the Ugaritic literature different gods are responsible for these various aspects of a man's life.

a) Yahweh as the Creator and Friend

There are many explicit references and allusions to Yahweh as the creator in Job[77] and to his constant involvement in the life of man as a friend and helper, especially in legal matters.

To illustrate the creation of man, the picture of Yahweh as a potter is used. Man is the product of Yahweh's hands,[78] formed from the dust, the body being a clay house ,[79] made like a bowl or little jar,[80] the breath and life coming from Yahweh.[81] But should Yahweh decide to take back his life giving breath, all creation would expire.[82] It is evident therefore that all life is a pure gift from Yahweh. Based on Ugaritic-Hebrew studies it may now be possible to find an explicit reference to this notion in Job 12:10, which can now be translated:

> That from his hand (power) comes the breath of
> every living being,
> And the life of all flesh is his gift.[83]

But this gift of life has a time limit, as expressed e.g. in Job 34:13, and eternal life is the prerogative of Yahweh and not of man.[84]

Job, well aware of all of this, and observing and experiencing misery and injustice in his life, cries out: why does Yahweh give life, why does he rear men at all?[85]

This seems quite different from the statement of a patient Job in the prologue who knows that Yahweh gives and takes and that both good and bad fortune come from him.[86] The Job of the dialogue is at a loss to explain why Yahweh first molded him and then turned to destroy him[87] and why Yahweh destroys the blameless and the guilty apparently without any distinction.[88]

Several names are used for Yahweh in Job to express Yahweh's relationship to man as the creator and friend:

Creator:

עש(ה), 'the Maker,' 4:17, 4:19 ((מ) עש),
5:9, 9:9, 9:10, 32:22, 35:10, (אלוה),
37:5, 40:20 (אל).

פעלי, 'my Maker,' 36:3 (מרחיק).

יהוה, 'Yahweh,'[88a] 1:6 (שטן, בני אלהים), 1:7
(שטן 2 times), 1:8 (שטן, אלהים) 1:9
(שטן , אלהים), 1:12 (שטן 2 times),
1:21 (2 times), 2:1 (שטן , בני־האלהים),
2:2 (שטן 2 times), 2:3 (שטן) 2:4

(שטן), 2:6 (שטן), 2:7 (שטן),
12:9, 38:1, 40:1 (אלוה, שדי v. 2),
40:3.6, 42:1, 42:7 (2 times), 42:9 (2
times), 42:11, 42:12.

The term אור , 'light, sun, life,' may refer to Yahweh in 24:13.16, 30:26 (טוב), 33:28 (שחת ?).

Friend:

גאל, 'the Protector,' 19:25.
טוב, 'the Good One,' 30:26 (אור).
מליצי־רעי, 'my Interpreter,' 16:20 (רעי,אל־אלוה).
עד, 'my Witness,' 16:8, 16:19 (שהדי).
צדיק־כביר, 'the Venerable Just One,' 34:17.
רב־צדקה, 'Chief of Justice,' 37:23 (שדי,שגיא).
רעי, 'my Friend,' 16:20 (אל־אלוה).
שהדי, 'my Guarantor,' 16:19,' (עדי).

There is no clear reference in the Ugaritic texts, excavated so far, to a creation story, or to the cosmic creativity of a Ugaritic deity. Only UT 52 deals explicitly with the procreation of *Šḥr* and *Šlm*, the 'Dawn' and 'Evening' stars or star, *ʾlm.nʿ* (*mm*) *wysmm.bn.šr(m)*, 'the gods gracious and fair, the Shining Ones,' and several titles of El allude to him as creator.[88b]

As the patriarch of the pantheon El is properly called 'Father.' He is the father of Baal,[89] Anat,[90] Špš, the sun-goddess,[91] Mot,[92] and Yam.[93] El's consort, Aterat is called 'the Cretrix of the Gods,' qnyt ʾelm, in UT 51:I:23 and all the gods are called collectively 'the seventy sons of Aterat,' šbʿm.bn.aṯrt.

El's title 'Father' is not only reserved for gods, but can also be used in his relationship with men. He is ʾab ʾadm, 'the Father of Men, or Mankind.'[94] and the father of both Danel[95] and Krt.[96] He is even called bny bnwt, 'Creator of Creatures,[97] or 'Creator of Created Things, Creator of Creation.[98]

The title qn ʾrṣ, 'Creator of the Earth' does not occur in the Ugaritic Texts, but it does in a neo-Punic inscription of the 8th century.[99]

A number of titles refer to El as kind and merciful: lṭpn.wqdš, 'the Kindly One and the Holy;'[100] lṭpn ʾel dpʾed, 'the Kindly One, El, the Merciful;'[101] and tr.il dpid, 'Ṯôr, God of Mercy.'[102]

An accumulation of titles of El occurs in UT 107. The text suggested to Eissfeldt that it may express at least a theoretical monotheism.[103] Gray, holding this view as quite conceivable stated:

> "Indeed on the basis of a certain text (GORDON UH 107), which I believe to be an invocation, El was apparently hypostatized in his various attributes, such as his Mercy (ḥnn, and possibly mrḥ), his Exultation (nṣbt), his Perfection (šlm), his Transcendence (?) (nʾet),his Eternity (ṣmd) his Nobility (šrp), and his Vigour (?) (ġdyn). This is a notoriously controversial text, and not all specialists who have studied it would agree with

> the translation and interpretation we have offered. In the case of the first three elements, however, Mercy, Exultation, and Perfection there would seem little room for substantial disagreement. Here, then, is surely a significant indication of the extent to which the ancient Canaanites were capable of spiritualizing the conception of the highest authority in the social realm, whom we believe to be specifically El.[104]"

El's relationship to men is evident in the Aqht and Krt text. El restores the fecundity of Danel upon the intercession by Baal in 2 Aqht:I:16f and thus assures the continuation of his dynasty.

El's kindness to men is especially evident in the Krt legend which deals much more with society than nature. After Krt has suffered a similar fate as the Job of the prologue, namely the destruction of his house and establishment, all is restored to him by El. When Krt falls ill El, resorting to magic, healed him.

b) Yahweh as Enemy and Destroyer

The evidence that Yahweh is the ultimate reason for human misery and death is overwhelming in the book of Job. The emphasis on this aspect of Yahweh is out of proportion to any other subject.

Yahweh is the lord and master of his creation, including death and the underworld. He is not only the cause of life but also the cause of diminished life, of sickness and finally death.

Yahweh, as אל , 'the Victor, the Mighty One,' is not only victorious over the chaos powers, but he can also use his strength to make life miserable for men and kill them.[105] Job's statement in 1:21 could be compared to Hannah's in 1. Sam. 2:6

> Yahweh kills and bings to life,
> He brings down to Sheol and raises up.[106]

Hannah's words do not imply a belief in resurrection, but rather that her sterility, which was understood as an aspect of death and Sheol, could be changed to fertility by Yahweh.[107] Only fertility could, in her case, raise her again to a full life, without a shadow of death.

Yahweh as 'the Victor' over the chaos powers and death does not therefore break the powers of death, but incorporates them into his arsenal. Quite a few terms reveal his hostile and deadly actions toward man:

איבי, 'my Enemy,' 27:7 (מתקוממי cf. 19:11 and 13:24).
איש ריבי, 'my Opponent,' 31:35 (שדי).
אכזר, 'Tormentor,' 30:21.
טרף, 'Render, Tearer,' 16:19 (עלי cf. 16:12).

The relationship of טרף to 'the lion,' is obvious and expressed e.g. in Ps. 7:3, 22:13, Hos. 5:14, Is. 5:29 (the subject is Yahweh), Mi. 5:7.[108] Yahweh is compared to שחל , 'a lion,' in Job 10:16.

יצר, 'the Smelter,' 20:22 (עמל).

מתקוממי, 'my Adversary,' 27:7.

נצר האדם, 'the Watcher of Man,' 7:20.

צרי, 'my Enemy,' 16:9 (טרף, עלי).

ראה, 'the Watcher, Overseer,' 7:8, 22:12 (אלוה
גבה).

Yahweh's hostile attitude towards man, with the intention to kill, is well expressed by Job when he compares Yahweh to a גבור, 'a Warrior,' in 16:14.

But Yahweh as a 'Warrior' is not without weapons. Besides using thunder and lightning and the rest of the elements as weapons[109] he has an assortment of other arms in store.

The foremost weapon seems to be his 'Anger' and his 'Firy, Furious Breath:'

אף, 'Anger, Wrath,' 4:9 (נשמתאלוה רוח־אפו),
9:5 (moves mountains), 9:13 (עזרי־רהב),
14:13 (שאול, חק), 19:11 (counts
me as His enemy), 20:23 (חרון־אפו
מ(ו)בל־ח(ו)מו), 20:28 (יבול, ביום·אפו),
21:17 (אידם), 35:15 (פש), 36:33
(רעי), 40:11 (עברות אפך), 42:7
(against the friends).

חרון אפו, 'the Burning of His Anger,' 20:23 (מ(ו)בל
ח(ו)מן).

מ(ו)בל ח(ו)מו, 'the Fire of His Wrath,' 20:23 (חרון־אפו).
נשמת אלוה, 'the Breath of Eloah,' 4:9 (רוח־אפד).
רוח־אפד, 'the Wind, Blast of His Anger,' 4:9 (נשמת אלוה).

Yahweh, inflicting misery, sickness and death on man, is also portrayed as an archer and hunter, shooting his arrows at the target and using a net to capture his victim:

חמה, 'Venom,' 6:4 (בעותי־, חץ).
חצי שדי, 'the Arrows of Shaddai,' 6:4 (חמתם poisoned arrows).
מטרה, 'the Target,' 16:12.
מפגע, 'the Target,' 7:20 (משא).
מצוד, 'the Net,' 19:6.
משל, 'the Butt (at a target range),' 17:6 (תפת).
תפת, 'the Target,' 17:6 (משל).

Yahweh is not alone in these terrible activities, but uses some of his servants to carry on the horrible tasks:

רביו, 'his Archers,' are mentioned in 16:13 (ארץ), and the
בעותי־אלוה, could be translated: 'the Terrors' or even 'the Terrorizers' or 'Terrifyers of Eloah', 6:4.

The latter translation may be possible on the basis of the use of בעת in Job. בעת, 'start a person with fright,' cf. Arabic بَغَتَ, 'surprise,' is used in 3:5 (חשך וצלמות, עננה, כמרירי יום), 7:14 (חלמות, חזינות), 9:34 (שבטד, אמתד), 13:11 (שאתו, פחדד), 15:24 (צר ומצוקה, כמלך...), 18:11 (בלהות).

The Ugaritic parallels to this paragraph are included in the discussion of the underworld and her associates in the following chapter which is essentially a continuation of this paragraph.

[1] Gray, Legacy, 148; for other uses of *qdš*, 'holy' in Ugaritic cf. UTG 2210, e.g. *bn.qdš*, 'sons of holiness,' = gods in UT 137:21. A deity *qdš.w.amrr* occurs in 51:IV:8.13; cf. also EUT, 43f.

[2] Cf. UTG 163; the most recent study on El is the work by M. Pope, El in the Ugaritic Texts, *VTS* 2, (1955). He reviewed the various proposals for an etymology of אל, mainly "to show the futility of the endeavor" (16). He included a statement on the most common view: "The common view is that *ʾēl* is to be connected with the middle weak root *ʾw/yl* in the sense 'be in front', cf. Hebrew *ʾûl*, 'belly', *ʾûlām*, *ʾêlām*, 'porch', *ʾayil*, 'ram, leader, chief', *ʾayil*, *ʾêlā(h)*, *ʾêlôn*, *ʾallā(h)*, *ʾallôn*, 'a large tree', *ʾayyāl*, 'stag', Arabic *ʾawwal*, 'first', Aramaic *ʾawlā(ʾ)*, 'beginning'. The meaning 'be strong' has also been posited for this root, but BAUDISSIN objected that all the words connected with this root which have a connotation of strength could be derived from the sense 'be in front'."(16f.).

[3] Cf. UTG 163; Pope stated in EUT: "Besides the forms *il* and *ilm*, the forms *ilt*, *ilh*, *ilht* and *ilhm* are attested in Ugaritic." (6). "The form *ilh*, corresponds to Arabic *ʾilāh*, Aramaic *ʾĕlāh*, Hebrew *ʾĕlôah*, and perhaps to Amorite Akkadian *ila*, does not appear intact but can be restored with probability from the remains of three passages in the 1929 texts 1:3, 5, 9 and 3:12, 14:18. The feminine plural form *ilht* does not occur in the small texts but only in the poetic texts where it has the appellative sense 'goddesses' (II AB VI 48-54, NK 11, 40, II K IV 5, 9, 13)." (7).
"The relationship of the forms *ilh* (?), *ilht*, *ilhm* to the forms *il*, *ilt*, *ilm* in the Ugaritic texts is highly problematic." (7). "The forms *ʾĕlôah* occurs 57 times in the O.T., exclusively in poetry, 41 occurrences being in Job." (9). "The form *ʾĕlôhîm* is used some 2570 times in the O.T. in the general sense of deity. Morphologically it is the plural of *ʾĕlôah* and it is sometimes used as a numerical plural to designate divine beings, especially the heathen gods, as e.g. Ex. xii 12. For the most part, however, it has singular meaning, the plural of majesty." (9)

[4] Cf. n. 742.

[5] Cf. n. 461.

[6] Cf. n. 473.

[7] Cf. e.g. n. 234 on 13:15. The title occurs in the famous passage UT 49:III:1f. (cf. l. 8f.): "Though (Baal) had perished (   ) Lo! Baal the Mighty is alive Lo! the Prince, Lord of the earth exists." (Gray, Legacy, 70). For further remarks cf. also Tromp, 202f.

[8] Cf. n. 216.

[9] Cf. UTG 1291a; n. 303 on 16:19, n. 443 on 21:22 and n. 616 on 31:1.

[10] Cf. UTG 2387 and n. 386.

[11] Cf. e.g. UT 2 Aqht:VI:49, where El is called mlk. ʾab..., 'the King, the Father...' and UT 51:IV:43-44 where Baal is called mlk. ʾalʾeyn.bʿl, 'Our King is Baal the Mighty' (Gray, Legacy, 49).

[12] Gray, Legacy, 100.

[13] Pope, EUT, 34.

[14] Pope, EUT, 34.

[15] Gray, Legacy, 112.

[16] Gray, Legacy, 149.

[17] Cf. UTG 8, in UT 49:I:8, 51:IV:24, etc.

[18] Pope, EUT, 33. He connected Ugaritic šnm "with one or the other roots snw, sny, 'shine, be exalted, eminent, old', or sanima, 'be tall, prominent'. Either of these roots would make excellent sense as applied to El, 'Father of Exalted Ones', or 'Exalted Father'. (33).

[19] Gray, Legacy, 156, where he stated: "Pope, though pointing out that in Hebrew the word for 'years' has both the masculine and the feminine forms, suggests that šnm may be the masculine plural participle from a root šny, cognate with the Arabic سنى, 'to be exalted'. The title ʾab šnm, then, would refer to El's status as the father of the divine family, to which there is frequent reference elsewhere in the Ras Shamra texts. This is a most feasible suggestion, which we provisionally accept." (156).

[20] Pope, EUT, 43.

[21] Cf. n. 220a on 12:12.

[22] Cf. n. 719 on 36:5.

[23] Cf. n. 739 on 36:26 and n. 766 on 37:23.

[24] Cf. n. 763 on 37:16.

[25] Cf. e.g. UT 49:IV:30f; 137:1ff; ʿnt:III:26ff.; 2 Aqht:VI:46f.; 3 Aqht:rev:11ff.

[26] Cf. e.g. Gaster, Thespis, 181-183 and the literature cited there.

[27] UT ʿnt:III:26-28; Gray, Legacy, 47.

[28] UT ʿnt:III:44f.; Gray, Legacy, 47.

[29] UT 62:13-18; Gray, Legacy, 64.

[30] UT 125:6ff; Gray, Legacy, 148.

[31] In his special study on El, Pope proposed the theory of El being a chthonic deity (EUT, 61ff.), which was not accepted e.g. by Gray (Legacy, 113 n. 11) and Gaster (Thespis, 183).

[32] UT 2 Aqht:VI:46-54, cf. 3 Aqht:rev:11-19; Gray, Legacy, 113f.

[33] Pope, EUT, 61f.

[34] Gray, Legacy, 113 n. 11; Gaster, Thespis, 183.

[35] UT 51:VII:5-12; Gaster, Thespis, 193f.

[36] UT 62:9-18; Gray, Legacy, 63f.

[37] UT 49:VI:23-31; Gray, Legacy, 74f.

[38] UT 49:II:13-23; Gray, 67f.

[39] Gray, Legacy, 187f and cf. Gaster, Thespis, 229.

[40] Cf. Revelations 12, Gray, Legacy, 188; for parallels in comparative religion see Gaster, Thespis, 127.215.229.

[41] Cf. Gray, Legacy, 187; A. Caquot, Syria, 36 (1959), 93ff.

[42] Driver explained this name as follows: "Composite deity (Ginsberg; cp. i 17-18); Sum. NIN. GAL 'great lady', title of moon-goddess, identified with Acc. ilat inbi ' 'goddess of fruit' as goddess of vegetation (s. Tallquist Götterepitheta 403-4)." (Driver, CML, 125 n. 4). On ib II see also UTG 10.

[43] Driver, CML, 125.

[44] Gray, Legacy, 248.

[44a] Driver, CML, 51, 2 Aqht:II:25f.

[45] Gray, Legacy, 76.

[46] Gray, Legacy, 123.

[47] Gaster, Thespis, 352 and note the examples from comparative religion.

[48] Gray, Legacy, 124f.

[49] Gaster, Thespis, 359; 1 Aqht:I:50f.

[50] E.g. C. L. Feinberg, 58.

[51] Gaster, Thespis, 359.

[52] VIROLLEAUD, 'Les Nouvelles Tablettes de Ras Shamra', Syria XXVIII, 1951, 25-27, text III, quoted by Gray, Legacy, 194 n. 1.

[53] Gray, Legacy, 194.

[54] UT ʿnt:II:38-41, Gray, Legacy, 44.

[55] Gaster, Thespis, 322 and note the examples from comparative religion.

[56] Gaster, Thespis, 323; cf. also 354.356 on the setting of the bow beneath the horizon.

[57] Cf. esp. Gray, Legacy, 14.65.169ff.170ff.177.185 and 288; Gaster, Thespis, 406f. and the literature cited at these places.

[58] Cf. n. 9 on 1:6 for the Ugaritic expressions and passages.

[58a] UT 2 Aqht:I:22-23; Gray, Legacy, 108; cf. UT 137: 37-38, etc.

[58b] UT 2 Aqht:VI:27-29; Gray, Legacy, 112.

[59] UT 137:21-24; Gray, Legacy, 24f.

[60] UT 67:II:6f; Gray, Legacy, 58.

[61] Cf. n. 850 on 41:4.

[62] Cf. e.g. Gaster, Thespis, 156f. and 181f.

[63] Cf. n. 756 on 37:9.

[64] UT ʿnt:pl.VI:V:19f.; Driver, CML, 91.

[65] UT 51:VII:15.20.25ff.; Gray, Legacy, 51f.

[66] UT 67:V:7; Gaster, Thespis, 210, cf. also the examples from comparative religion; Driver, CML, 107; UTG 1430, "a weather phenomenon" *mdl* = 'lightning'.

[67] Gray translated *rkb*, 'mount,' and commented: "The verb *rkb* means just this and not 'rider', or even, as KAPELRUD has recently translated it, 'driver', *Baal in the Ras Shamra Texts*, 1952, 61 ff., ..." (Legacy, 26 n. 3). UTG 2331 has 'to ride,' and 'the rider of the clouds.'

[68] UT 49:III:1-3.10-14; Gray, Legacy, 70.

[69] Gray, Legacy, 49f.

[70] UT 68:11-13.18-20; Gray, Legacy, 26f.

[71] UT 68:15-16; Gaster, Thespis, 165 and 167, where he remarked: "The bludgeons are said to smite Yam 'like a vulture with its talons.' The simile, implying sudden and vicious assault, is, of course, perfectly natural, especially when it is borne in mind that the Semitic word for 'vulture' derives from a root meaning primarily 'rend, raven.' The notions of swiftness and savagery are thus combined. As a matter of fact, the simile is quite common in both Semitic and Classical literature; cf. Habakkuk 1:8; Job 9:26; Assurnasirpal, *Annals* ii 107; *Iliad* xxi 251-53; Sophocles, *Antigone* 112-13."

[72] UT ʿnt:III:17f.; Gray, Legacy, 46f.

[73] UT 51:V:70; Gray, Legacy, 50.

[74] Cf. e.g. Gaster, Thespis, 164 and 166, where he noted: "The precise significance of the weapons seems, however, later to have been forgotten; for Isaiah 27:1 speaks of Yahweh's using 'his sore and great and strong sword' to punish Leviathan. Similarly, Psalm 74:13 employs the noncommittal term 'broken to pieces' (p-r-r). More decisively, both Isaiah 51:0 and Job 26:13 speak of the Dragon's being 'pierced' or 'riddled' (kh-l-l) - a term clearly inapplicable to the use of a club or bludgeon. This development is paralleled by the gradual elimination of the thunderbolt in the iconography of the Greek Zeus; ..."

[75] UT 67:V:6ff.; Gray, Legacy, 59.

[76] Driver, CML, 89.

[77] Cf. e.g.: 9:5g., 26:5f., 28, 38:13f., 36:22.27f., 37:5f., 38:4f., etc.

[78] Cf. e.g., 10:3.8, 14:15 and also 10:10.11, 31:15, etc.

[79] Cf. 4:19.

[80] Cf. 10:9, 33:6.

[81] Cf. e.g. 27:3, 12:10, 32:4.

[82] Cf. 34:14.

[83] Cf. n. 220 on 12:10, cf. also 10:11.

[84] Cf. e.g. 14:14 and Chapter II of Part I in its entirety.

[85] Cf. e.g. 3:11f., 3:20, 7:17, 10:1, 10:18. An answer to these questions seems to be implicit in Elihu's speech, cf. e.g. 35:8f.

[86] Cf. 1:21, 2:10 and Elipahz' statement in 5:18.

[87] Cf. e.g. 10:8.

[88] Cf. e.g. 9:22.

[88a] The personal name of God, יהוה, is included in this paragraph because of its possible explanation as a causative. Albright stated: "... a causative explanation was perfectly intelligible and has hosts of parallels; the notion that a causative meaning would be 'too abstract for early Israel' is nonsense, since no semantic category which is represented by special morphemes and innumerable individual cases in any language can be considered too abstract for the genius of that language. We might just as well say that the *ung/ing* ending had too abstract a meaning for the early Germanic people. The stem *HWY* itself appears in both Hebrew and Aramaic, the only known Semitic tongues in which it was regularly used. It is true that the *hifʿil* of this verb has disappeared from normal use in Classical Hebrew, but Aramaic dialects exhibit both *paʿel* and *afʿel* in causative sense, 'cause to be', 'create'." (*Yahweh and the Gods of Canaan*, London: The Athlone Press, 1968, 147).

On the occurrence of the diety *Yw* in the Ugaritic texts cf. e.g. Gray, Legacy, 180f. and the literature there.

[88b] Cf. Gray, Legacy, 94. The subject has been studied well, cf. esp. Pope, EUT, 47f., 49f., and Gray, Legacy, 156f., esp. 157 n. 1.

[89] Cf. e.g. UT 137:36, 51:IV:48.

[90] Cf. e.g. UT ʿnt:IV:84.

[91] Cf. e.g. UT 49:IV:34.

[92] Cf. e.g. UT 67:I:12-13, 49:IV:30f, 51:VII:46.

[93] Cf. e.g. UT 51:II:34.

[94] Cf. e.g. Krt 37.43. 136.151.278.297 and 36.

[95] Cf. e.g. 2 Aqht:I:24.

[96] Cf. e.g. UT 125:10.11.20.21; 1 Krt 40.153.155.299; and Krt 59.76-77.

[97] In UT 49:III:5.11; 51:II:11, III:32; 2 Aqht:I:25; So e.g. Pope, EUT, 47 and Gordon, UL, 86.

[98] So Gray, Legacy, 108.157.

[99] Cf. Pope, EUT, 51f.

[100] UT 125:11.20; cf. Gray, Legacy, 148f.

[101] UT 49:III:14; I:21.22: 3 Aqht:rev:15; UT 67:VI:11; cf. Gray, Legacy. 70.

[102] UT 51:II:10, III:31; cf. Gordon, UL, 29.

[103] O. Eissfeldt, _El im Ugaritischen Pantheon_, 59-70.

[104] Gray, Legacy, 190f.

[105] Cf. e.g. 13:15.

[106] Cf. Tromp, _Primitive Conceptions of Death and the Netherworld in the Old Testament_, Rome: Pontifical Biblical Institute, 1969, 198.

[107] Cf. the Aqht and Krt text, where El restores the fecundity of both, Danel and Krt.

[108] Cf. Tromp, 204 and especially 164 n. 29 on other animals associated with death and the underworld (e.g. Leviathan, dragon, serpent, serpent-dragon, hell-hound, lion, seven headed monster, bulls, dogs, jackals, snakes, crocodiles, wolf, etc.)

[109] Cf. Part I, Chapter I, 4.

WHEN MYTH MEETS MYTH
THE COLLISION IS VERY REAL

ONLY A POET
COULD PREPARE A QUESTIONAIRE
FOR GOD

Lec, Stanislaw J., Unkempt Thoughts, Translated from the Polish by Jacek Galazka, Introduction by Clifton Fadiman, Minerva Press, 1967, 41.145.

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CHAPTER II

EXPRESSIONS REFERRING TO THE UNDERWORLD

The references in Job to the underworld and her powers, are discussed in this chapter. Parallels from the Ugaritic texts are included in the discussion wherever appropriate.

1. The Underworld, Names and Epithets

The standard Hebrew term for the underworld is 'Sheol.' In the Hebrew Bible Sheol indicates the complete scope of the reign of death, from the first shadows, which are cast on the full life of a man by sterility, illness, enemies or any other calamity, to the final destruction by death ~~and~~ the grave, the eternal home of all living creatures. Wherever indications of a lack of a full life appear the powers of Sheol are assumed to be present and death and the grave are considered to be close.[1]

The presence of Sheol was felt so strongly that a man in misery understood himself as being already partly dead. Job's outbursts are frequently studded with references to such a concept.[2]

Even the Ugaritic texts include allusions to this understanding. Subdued by the god Sea, Yam, Baal says:

> (my) might is shattered. I am (as one) dead;
> ((for) I hurl)...my lance (but) cannot send (my
> foe) to his doom.[3]

But after the god Sea, Yam has been clubbed by Baal he in turn has to admit:

> (Then up speaks) Sir Sea:
> 'Lo, I am as good as dead!
> Surely, Baal now is kin(g)![4]

Then Baal, who is at the height of his power, and has also subdued the god Death, Mot, wants in his megalomania, to annihilate Mot completely. But Mot invites Baal to a banquet in the underworld and ironically says:

> (As things are,) I am the one that has been swallowed up; a stopper, as it were, has been placed upon me; drained of strength (?) as I am, I am the one that is dying,
> (whereas) thou hast escaped descent into the throat of divine Mot (Death),
> into the gorge of that brave who was indeed the favorite of El![5]

The overwhelming realities in the book of Job are the shadows of Sheol and death as seen in catastrophe, misery and sickness, and the threat of the final and irrevocable destruction which leads to the grave and the underworld.

Although recovery from the grip of the shadows of Sheol is possible, as illustrated in Job, in the end all living things and creatures will find their final destruction in Sheol.

a) The Underworld as Sheol

The term 'Sheol' does not occur in Ugaritic. The word seems to be the exclusive property of the Hebrews. Only one example has been detected so far in Aramaic.[6] No consensus has been reached on the etymology of שאול . Albright's opinion that it originally meant 'ordeal, examination,' and then 'underworld' seems the most acceptable.[7] If this is so, a possible allusion to Sheol can be discovered in an Accadian curse from Ras Shamra.[8]

Sheol is used in the following passages in Job:

שאול, 'Sheol,' 7:9 (ביתו, מקמו v.10), 11:8 (ארץ, ים v. 9), 14:13 (משנתם, אף v. 12), 17:13 (חשך), 17:16 (שאל // עפר), 21:13 (רגע), 24:19 (ארץ v. 18), 26:6 (אבדון).

b) The Underworld as Land and Dust

In the Ugaritic texts the common word for the underworld is ʾrṣ.[9] This is not completely surprising because the Accadian erṣetu does mean 'netherworld.'[10] On the basis of this Accadian word Gunkel suggested the same sense for ארץ in Ex. 15:12, Is. 14:12 and Qoh. 3:21.[11] The trend to suggest the meaning 'underworld' for ארץ in Hebrew has thus received new impetus from the Ugaritic ʾrṣ in the meaning 'underworld.'[12]

In the following passages in Job ארץ may refer to the underworld, 'the Earth,' or probably better 'the Land:'

ארץ, 'the Land, Earth,' 5:22 (שד, כפן), 9:24 (לא, רשע), 10:21 (חשך־וצלמות, אפל), 11:9 (ים), 12:24 (לא־דרך־תהו),

15:29 (חשך v. 30), 16:13 (רביד),
16:18 (מקום), 20:27 (שמים),
24:18 (כרם-ים), 28:5 (תחתיה),
28:24 (קצות־הארץ), 38:13 (רשעים).

The following examples from the Ugaritic texts are chosen to illustrate the use of ʾrṣ in the Ugaritic literature. At the height of his power Baal declares:

> I shall indeed send a guide for the god Mot,
> A herald for the Hero, beloved of El
> To call Mot to his grave.
> To conceal that 'darling' in his tomb.
> I alone am he who will reign over the gods,
> Yea, be leader of gods and men,
> Even marshal the multitudes of earth.[13]

He sends messengers to god Mot with the following instructions:

> And descend to the House of the Corruption of the earth,
> And be numbered with those who go down into the earth,
> Then, indeed, shall ye set face
> Toward his city Ruin.
> Dilapidation is the throne on which he sits,
> Loathsomeness is the land of his inheritance
> But be on guard against the most ruthless of the gods;
> Come not near to Mot the son of El
> Lest he make you like a sheep in his mouth,
> And ye be carried off in his jaws.[14]

But Baal's ambitions come to nought. Mot is too powerful for him:

> 'Verily Baal has fallen to the earth,
> Dead is Baal the Mighty,
> Perished is the Prince, Lord of the earth.'[15]

Then Anat begins her search for Baal and she says:

> 'I shall go down to the earth.'[16]

Several other words, related to ארץ in meaning, are also used in Job to refer to the underworld:

אדמה, 'the Ground,' 5:6 (עפר).
חמר, 'the Clay, Mud,' 30:19 (עפר,אפר cf.
10:9 (עפר)).
עפר, 'the Dust,' 5:6 (אדמה), 7:5 (רמה,רגע),
7:21 (אינני), 8:19 (דרכי), 10:9
(חמר), 17:16 (שאל), 19:25,
20:11 (עלומה), 21:26 (רמה), 40:13
(טמון).
שדה, 'the Field,' 5:23 (אבני־,חית־).

Of these terms the most frequently used is עפר .[16] In the Ugaritic texts ʿpr can also refer to the underworld. In 2 Aqht:I:26f several duties are listed which are expected of a son, among them the duty of providing liquid offerings to the dead in the grave, i.e., the underworld. A son is described as one

> Who may pour out his liquid-offering to the ground,
> Even to the dust (ʿpr) wine after him.[17]

Anat in search for Baal finds him hunting wild oxen in the area of Lake Shamah. When Baal sees her he says:

> 'Mayst thou live, sister! Now thou(!) shalt be exhalted;
> '(for) Baal will anoint the horn of thy prowess,
> 'virgin Anat, Baal will anoint
> 'the horn of thy prowess. Lo! as we fly
> 'we will pierce my foe to the earth

> 'and the adversary of thy brother to the ground (ʿpr).'[18]

אדמה and ארץ are found as equivalent also in other biblical passages. Cf. e.g. Num. 16:30-32:

> 30 If the ground (האדמה) opens its mouth and swallows them up and they go down alive into Sheol then you shall know that these men have despised Yahweh.
> 31 And as he finished speaking ... the ground (האדמה) under them split asunder;
> 32 and the earth (ארץ) opened its mouth and swallowed them up.[19]

In Canaanite religion a god of the earth, ʾdm, was worshipped. The goddess ʾrṣ may have been his counterpart.[20] שדה occurs in parallel with ארץ in 5:22.23 and can therefore be interpreted as another term for the underworld, or as an area associated with death i.e. the uncultivated land or the desert. Such an explanation of שדה becomes even more plausible by the occurrence of שדמ(ו)ת in Dt. 32:32, 2. K. 23:4, Jer. 31:40, Hab. 3:17, Is. 16:8 and in UT 52:11 and 137:43, which can be translated as 'field(s) of Mot,' referring to dead land, or uncultivated, waterless land during the summer heat.[21]

חמר 'clay,' may well refer to the underworld, the earth or dirt, as the material from which Yahweh, the potter, shapes the human bodies, but when Yahweh takes back his spirit man is thrown back on or into the pile of clay and mud.[22] The word ḥmr, 'mud,' apparently does not occur in Ugaritic. Both Gordon and Gray read 'ass' for *ḥmr* in UT 67:19, which describes the appetite of Mot:

> If my throat is indeed athirst
> It must be slaked with the draught of an ass.
> My hands shall clutch and I shall eat.[23]

while Driver translated:

> '"Lo! truly, truly I have wasted (my) life,
> '"truly I eat mud (grasping it)
> '"with both my hands. ...[24]

c) The Underworld as Mother Earth

The concept of the earth as a mother who gives birth to vegetation and life is well known from comparative religion and also found among the Semites.[25] Several expressions in Job apparently refer to this motif.[26] Sir. 40:1 seems to be an elaboration of Job 1:21:

> Great travail is created for every man,
> and an heavy yoke is upon the sons of Adam
> from the day that they go out from their
> mother's womb
> till the day that they return to the
> mother of all things.[27].181

d) The Underworld as Expanse and Deep

The motif of the vast expanse and the depths of the underworld is known from comparative religion.[28] In the Ugaritic texts the underworld or Mot are personified as a greedy monster with an immense appetite. Everything there is doomed to fall into the never satisfied gullet:

'One lip to earth, one lip to heaven,
(And the tongue) to the stars
That (Baal) may go into his inside,
Yea go down into his mouth,...[29]

Several expressions in Job refer to the vastness and depths of the underworld:

עמקה־מ־שאול,	'the Depths of Sheol,' 11:8 (גבהי שמים).[30]
קצות הארץ,	'the Ends, Extremities of the Land,' 28:24.
רוח,	'the Broadness, Space, Expanse,' 15:30 (שלהבת, חשך, cf. 41:8, 'space.').[31]
רחב,	'the Expanse, Broad Domain,' 30:14 (שאה), 36:16 (תחתיה, צר), (37:10).[32]
רחבי־ארץ,	'the Expanse(s) of the Land,' 38:18 (כלה).
תחת(יה,ם),	'the Underneath, Below, Lowest, Under-(world),' 26:8 (תחתים//מים), 28:5 (ארץ), 34:24(תחתם, לילה v. 25), 34:26 (מקום), 36:16 (פי־צר־רחב), 36:20 (הלילה//תחתים).

(-ם, יה) תחת in parallel with several expressions referring to the underworld may very well be a name for the underworld also.[33]

e) The Underworld as Darkness and Gloom

The one major element pervading the underworld is darkness. Just as sun and light are symbols for life and well being, so darkness and gloom are symbols for death and the underworld. Many expressions are used in Job to refer to the lack of light in the underworld:[34]

אבן אפל, 'the Stone (Fortress) of Gloom (?),' 28:3 (חשך, צלמות).

אפל, 'the Gloom,' 3:6 10:21 (חשך וצלמות), 10:22 (2 times, צלמות, לא־סדרים), 23:17 (חשך·כסה·אפל), 28:3 (חשך אבן־אפל־צלמות), 30:26 (רע).

חצות־הלילה, 'the Mid-night (?),' 34:20 (אביר, רגע).

חשך, 'the Darkness,' 3:4, 3:5 (מרירי־יום, עננה צלמות), 5:14 (לילה), 10:21 (אפל צלמות), 12:22 (צלמות), 12:25 (לא־אור), 15:22 (חרב), 15:30 (ארץ v. 29), 17:12 (לילה), 17:13 (שאול יצועי), 18:18 (אור), 19:8, 20:26 (אש), 22:11 (שפעת־מים), 23:17 (כסה·אפל), 26:10 (ים), 28:3 (צלמות), 34:22 (שם, צלמות), 38:19 (אור).

חשך וצלמות, 'the Darkness and the Shadow of Death/Mot,' 3:5.

יום־חשך, 'the Day of Darkness (=death),' 15:23 (איה, צר־ומצוקה).

לא־אור, 'No-Light (Sun, = Obscurity, Darkness),'

12:25 (שכדר, חשך).

לילה, 'the Night,' 5:14 (חשך), 17:12 (חשך), 27:29 (מים, בלהות, סופה), 30:17 (ערק), 34:25 (תחתים v. 24), 35:10 (זמרות), 36:20 (עמים. תחתם).

עפל, 'the Dark, Concealment,' 7:16 (cf. n. 463 on 22:15 and n. 559 on 28:11).

עפתה, 'the Darkness, Obscurity,' 10:22 (אפל צלמות, לא־סדרים).

קדר, 'the Dark, Dirt,' 30:28 (לא-חמה).

תעלמה, 'the Dark, Concealment,' 28:11 (מבכי־נהרות).

The gloomy character of the underworld is known from comparative religion. In Accadian bīt etē, 'house of darkness,' is used to describe the underworld.[35] The lack of light in the underworld is also evident in the Ugaritic texts, but apparently no name of the underworld exists which would explicitly state this characteristic. Gaster found an allusion to the darkness of the underworld in UT 51:VII:52-58, where Baal apparently tells Mot to stay permanently in the underworld and should he visit the surface of the earth then confine himself to deserts and sun-scorched places.

> Then loudly calls Baal to his two servants:
> "Attend, Sir Vine and Sir Field!
> 'Mid the darkness, where daylight is obscured,
> 'mid the tall shaggy ostriches

(shall his po)rtion be;
the sun-scorched places (shall be his) province,
where rain clouds are wi(thheld?)[36]

Another allusion to this motif may be found in UT 67: V:1f where Baal is advised to take all his life giving equipment with him to the underworld, among the equipment, according to Gaster, are some 'torches' to be extinguished in the underworld:

(Baal) Puissant
(Take in thy hand) thy torches (?),
(in) thy (ri)ght hand red ochre(?);

The lack of light and fire is synonymous with misfortune and death in a number of biblical passages; cf. e.g. Job 18:5-6, 21:17, Prov. 13:9, 24:20, 31:18, 20:20, 2. Sam. 21:17.[38]

f) The Underworld as City

The underworld as a 'City' or having a capital city where the god of death, the king of the underworld reigns is not a new concept. It occurs already in Sumero-Accadian mythology[39] and is known in Ugaritic and Hebrew literature. When Baal sends his messengers to Mot to announce that he intends to rule over him, Baal directs his servants as follows:

Then, indeed, shall ye set face
Toward his city Ruin.[40]

The underworld is apparently never called a 'city' in the Bible[41] but where-ever 'Gates of' the underworld are mentioned it may be safe to assume that the reference is to the gates of a city and not to the doors of a prison. The 'Gates' then can be interpreted as pars pro toto for 'City.'[43] There seems to be only one passage in Job which refers to the underworld as a city:

שערי־מות, 'the Gates of Death/Mot,' 38:17
שערי־צלמות, 'the Gates of the Shadow of Death/Mot,'
38:17.

g) The Underworld as House and Prison

The motif of the grave and the underworld as the 'house, home', the 'living quarters' of the dead is well known from comparative religion and occurs also in Ugaritic and Hebrew literature.[44] This 'house' is equipped with chambers and beds, where the weary dead 'sleep' never to awake again.[45]

The Ugaritic expression bt ḫpṯt has received many different explanations.[46] It occurs in a description of the underworld to which Baal is summoned. The most likely explanation seems to be either the one by Gray or by Dahood. Gray translated 'House of Corruption,' following Gaster, who related the word to Arabic خبث, 'to be filthy.' He translated UT 51:VIII:7-9:

> And descend to the House of Corruption of the earth,
> And be numbered with those who go down into the earth.[47]

Dahood translated UT 51:VIII:7-8:

And go down to the nether house of cots.[48]

He proposed this reading while discussing חפשי of Ps. 88:6 which he translated as 'my cot,' following a suggestion by Tromp, to relate it to חפש of Ezek. 27:20 which is usually translated 'woven material' (for saddle-cloths, KB, 323) or 'cover,' ergo 'couch.'[49]

But the underworld is only euphemistically called a house or home. A house from which I cannot leave, as Job 14:12 emphatically states, is much more a prison than a home. The underworld as a prison is also a well known motif in comparative religion.[50] It is also used in the Ugaritic texts. When Danel finally finds the remains of his son's body in the stomach of an eagle the text goes on:

> Thereupon he takes Aqht;
> Emptying him from the eagle; he weeps and buries him,
> He buries him in the darkness in concealment.[51]

When Baal is summoned to the underworld he is charged:

> Thy face thou shalt surely set
> Towards the Mountain of Concealment.[52]

The following expressions are used in Job:

בית, 'the House, Home (Grave),' 17:13 (חשך שאול).

טמון, 'the Hidden Place, Concealment (Prison),' 40:13 (עפר, but cf. also 3:21 (מות),

and 3:16 (לא...אור, with the verb interposed?)).[53]

כסה, 'the Cover, Concealment (Prison)!' 23:17 (חשך·כסה·אפל), 26:9 (עליו),

Several verbs are used in Job to refer to the underworld as a prison. Cf. e.g. the use of גדר, 'block,' in 19:8[54] and of סגר, 'imprison, incarcerate,' in 11:10 12:14 and 16:11.[55]

h) The Underworld as House of Meeting

The underworld is a house where the reunion of all living takes place and Death, Mot as the absolute king presides over the meeting. This motif is explicitly stated in one passage in Job:

בית·מועד, 'the House of Meeting,' 30:23 (מות).

The difficult expressions *ġr ll* and the parallel *pẖr m‘d* in UT 137:19-20 have now been translated as follows:

> (Then) they sat (face) toward the Mountain of Night, toward the gathering of the assembly.[56]

i) The Underworld as a Watery Place

The motif of the underworld as a chaotic reality in the form of engulfing waters is known from comparative religion[57] and occurs also in Hebrew and Ugaritic literatures. A number of expressions are used in Job to refer to this character of the underworld:

אד, 'the Flood (cf. איד),' 36:27 (ים or מים).

יביל, 'the Flood,' 20:28 (נגרות).

מבכי־נהרות, 'the Sources of the River(s),' 28:11.

מים, 'the Waters,' 26:5 (רפאים), 26:8 (תחתים),
27:20 (בלהות, לילה, סופה), 28:25
28:25 (רוח), (36:27 (אד)).

מצולה, 'the Abyss,' 41:23 (ים).

המרותם, 'the Twin Miry Deeps,' 17:2 (התלים).

נגרות, 'the Torrent(s),' 20:28 (יבול).

נחל, 'the Wady,' 28:4 (ארץ v. 5).

שדט, 'the Mud,' 9:23 (ארץ v. 24).

שטף, 'the Channel,' 38:25 (דרך).

שלח, 'the Channel, the River,' 12:15, 33:18
(שחת), 36:12 (בלי־דעת).

תהו(ם), 'Tehom, the Chaos,' 6:18, 12:24 (לא·דרך,
ארץ), 26:7 (בלי־מה), 28:14 (ים),
38:16 (ים), 38:30, 41:24 (cf. v. 23
מצולה, ים).

תלים, 'the Twin Mounds,' 17:2 (המרותם).

Several of these terms have now found equivalent expressions in the Ugaritic texts. El!s abode, located apparently not in the underworld[58] but at the point were the upper and lower oceans meet, is described as follows:

> Then she (Anat) sets face toward 'Il
> At the courses of the Two rivers (mbk.nhrm)
> At the midst of the streams of the Two Deeps (thmtm).[59]

Tromp has recognized the relationship of המרתם of 17:2 with the Ugaritic root hmr[60] which occurs in several places in the Ugaritic texts. In UT 67:I:4-8 Baal's messengers to Mot are sent back with the following threat:

> The heavens will dry up, yea languish;
> I shall pound thee, consume and eat thee,
> Cleft, forspent and exhausted
> Lo thou art gone down
> Into the throat (npš) of the god Mot,
> Into the gullet (mhmrt) of the Hero, Beloved of El.[61]

In UT 51:VIII:10f. Mot's city is called hmry:

> Then, indeed, shall ye set face
> Toward his city Ruin (qrth.hmry).[62]

The term תלים, parallel to המריתם , is also found in Ugaritic:

> Even to the twin mounts (tlm) which hem in the earth.[63]

שוט may now be best related to Ugaritic ṯ'ṯ, 'mud.' The duties of a good son include repairing the roofing of the family dwelling after heavy rains:

> Who may plaster his roof when it is muddy (ṯ'et).[64]

> Plas(ters) thy roof on the day of rain (ym.ṭit)
> Washes thy clothes on the day of mud (ym.rṯ).[65]

In the enumeration of the powers which destroyed Krt's progeny and property, in Krt:I:16-21, šlḥ is placed at the end of the list after kṯr, zbln, ršp and ǵlm ym. Of these kṯr, ršp and ym are well known Ugaritic gods. The divine status of šlḥ has now also been established.[66]

The meaning of שלח has been derived on the basis of an assumed relationship with Ugaritic *šlḥ*, which can mean 'to send, cast (metals),' and also 'to pour out.'[67]

The mythological connotation of תהום is now confirmed by the Ugaritic texts. El's abode is located where the streams of the *thmtm*, 'the Two Deeps', meet. It occurs in parallel with *mbk.nhrm*, 'the Courses of the Two Rivers,' in UT 51:IV:22, quoted above. In UT ʿnt:III:19-22 the foreboding of the coming rains is described as a cosmic conversation:

> Speech of wood, whisper of stone,
> converse of heavens with the nether world,
> the deeps (*thmt*) with the stars.[68]

After Aqht is accidentally killed by Anat's henchman, *Yṭpn*, nature begins to languish. The motif that blood shed violently and left uncovered by earth causes pollution of the land and makes it infertile is well known from comparative religion and occurs also in the Hebrew literature.[69] Even 'the Two Deeps' refuse to pour forth:

> For seven years Baal is restrained
> Yea eight he who mounteth the clouds,
> Without dew, without showers,
> Without upsurging of the lower deep (*thmtm*).
> Without the drum-roll, the voice of Baal,
> For the robe of Dn'el the Dispenser of Fertility is
> rent,
> Even the mantle of the hero, the man of *Hrnm*.[70]

Summarizing the importance of the word תהום Tromp stated:

> "Hebrew *t^{e}hôm* is a vigorous and often grim word, which never entirely renounced its mythical past. A primordial strength pervades *t^{e}hôm* throughout. It stands for: a) the primeval ocean; b) the waters round the earth after creation, which continually threaten the cosmos; c) these waters as a course of blessing for the earth. The word denotes chaotic waters, both at the time of creation and after it. This conception is by no means peculiar to Israel, ... "[71]

j) The Underworld as Fire

The firy destructiveness of Yahweh's breath and wrath has already been discussed above.[72] This aspect of Yahweh's character and his method of destruction by fire may be related to the Ugaritic view of Mot as the master of the scorched land and especially of the desert.

When Mot overcomes Baal, the heavens dry up and languish,[73] life fails among men[74] and the reason given is:

> Shepesh, the Luminary of the gods was burning hot.
> Glowing in heaven because of the god Mot.[75]

One of Mot's helpers, the god Resheph, 'Flame, Inflamation, Pestilence,' is charged with killing one fifth of Keret's family:

> One fifth Reshef gathered in[76]

Among the underworld monsters which Anat claims to have slain are also 'Fire' and 'Flame.'

> I have slain the Crooked Serpent,
> The Close-coiling One with Seven Heads.
> I have slain the beloved of the earth-deities,
> Even Mot who passes on his way with prodigious haste.
> I have slain the Bitch of the gods, Fire (*ʾešt*).

> I have annihilated the Daughter of El, Flame (*žbb*),
> Smiting and dispossessing the Flood (*ḫrṣ*),[77]

The text just quoted shows that the powers of the underworld and death could very easily be symbolized with the diverse elements 'fire' and 'flood,' both capable of killing men and destroying nature.

Quite a few expressions in Job may refer to the motif of the underworld and death as fire:

אש, 'the Fire, Lightning,' 15:34 (גלמוד), 20:26 (unfanned! חשך//אש־לא־נפח), 22:30, 31:12 (אבדון), 41:11 (כידודי־אש,לפידים).

גפרית, 'Sulphur,' 18:15 (מבל).

כידודי־אש, 'the Sons of Fire,' 41:11 (לפידים cf. בני־רשף in 5:7), 41:12 (עשן//כדוד).

להב, 'the Flame,' 41:13 (גחלים, Fires, Coals?).

לפידים, 'the Flames,' 41:11 (כידודי־אש).

מבל, 'the Fire,' 18:15 (גפרית), 20:23 (חרון־אפו//עָלֵי־מַ(ו)בֵּל חַ(ר)מו).

עשן, 'the Smoke,' 41:12 (כדוד).

שביב, 'the Flame,' 15:30 (אדר).

The interpretation of שלהבת, 'the Flame,' parallel to חשך , 'the Darkness,' as a name of the underworld is confirmed in a recent article by Dahood.[78]

k) The Underworld as Destruction

(1) Destruction

No matter what name and epithet is used for the underworld her function is always death and destruction of nature, men and their achievements. Several expressions in Ugaritic and Hebrew are used to show the destructive power of the underworld and death explicitly:

אבדון, 'Abaddon, Perdition, Place of Destruction,' 26:6 (שאול), 28:22 (אבדון ומות), 31:12 (אש).

איד, 'the Disaster, Calamity,' 18:12 (רעב), 21:17 (נר), 21:30 (יום־איד), 30:12 (פרחה//אידם), 31:3 (נכר), 31:23 (פחד).

ארחות אידם, 'the Road of Calamity,' 30:12 (פרחה).

חרב, 'the Devastation, Destruction, Ruin, Heat (not 'Sword'),' (cf. 3:14), 5:15 (חזק), 5:20 (מות), 15:22 (חשך), (cf. 15:28), 19:29 (2 times), 27:14 (מות v. 15), 30:30 (עלי), 40:19 (ראשית־דרכי־אל, שם c. 20).

מות, 'Death (local meaning),' 28:22 (בדון־ומות), 30:23 (בית־מועד).

מתים, 'Death (Place of Death),' 33:22 (שחת).

נכר, 'the Misfortune, Disfigurement (something foreign, a god or altar),' 31:3 (איד).
פיד, 'the Decay, Extinction,' 12:5 (מועדי רגל).
שחת, 'the Filth, Pit or Corruption,' 9:31, 17:14 (רמה), 33:18 (שלח), 33:22 (מתים), 33:24, 33:28 (אור), 33:30 (אור).[78a]

The abstract noun אבדון is always used concretely for 'the Place of Destruction.' It occurs as a composite name with שאול, 'Sheol,' in Prov. 15:11[79] and 27:20[80] and with מות, 'Death,' in Job 28:22 and is related to קבר, 'the Grave,' in Ps. 88:11,[81] to שאול, 'Sheol,' in Job 26:6 and to אש, 'the Fire,' in Job 31:12.

A similar relationship between death and destruction is evident in the Ugaritic expression mt wšr, 'Death and Rot,' in UT 52:9f.:

> Death-and-Dissolution sits,
> In his hand is the sceptre of sterility, ...[82]

The meaning of אבדון is derived from its root אבד, 'to perish, to be destroyed.' Therefore Tromp commented:

> "... the word was originally applied to the grave, where the human corpse perishes, i.e. is dissolved. An echo of this situation is heard in Ps. 88:12, where Abaddon is balanced by 'the grave'. So this name of the nether world seems to be one of the many transpositions from the grave to Sheol."[83]

While this is probably correct אבד may also have another connotation. Dahood noted that אבד more specifically denotes 'to shrivel, sear,' when predicated of the land. He also suggested to translate šd ubdy in UT 2031:3.4.5.8.10, 'parched field.'[84] If אבדון does indeed refer to a place, i.e. the land of the underworld, and if אבד can also carry the meaning 'to sear,' אבדון may also allude to the mode of destruction. As noted above אבדון does occur together with אש , 'the Fire' in Job 31:12.

חרב may not mean 'the Sword' in the passages listed above, but rather, 'the Devastation,' from the root חרב , 'dry up, be desolate, be wasted.'[85] If this is so, חרב is another term which implies destruction by fire or heat. In Accadian ḫarbu, 'ruin,' is one of the words for the underworld.[86] The word apparently does not occur in Ugaritic.

מות in Job 28:22 and 30:23 and מתים in Job 33:22 probably have local meaning, referring to the place of death, rather than to the god of death.[87] This may also be true for mtm in UT 54:11-13:

> For the hands of the gods here
> is like mtm, very strong.[88]

Other Ugaritic terms which express the destruction in the underworld explicitly are e.g. bt ḫpṯt, 'House of Corruption,'[89] hmry, 'Ruin,[90] or 'Slushy,'[91] bb, 'Loathsomeness,'[92] and gngn, 'tomb,'[93] and especially:

wtdʿ.ʾell.kmtt

Yea thou shalt know annihilation as the dead.[94]

(2) Negation

The destructiveness of the underworld is also expressed by the negation of everything that is desirable and good for the life of man and nature. In Job several expressions can be understood as composite names for the underworld:

ארח-לא־אשוב, 'the Way of No Return,' 16:22 (שנות־מספר cf. 10:21, 7:9, 14:12, 16:22).
לא-דרך, 'No Power,' 12:24 (ארץ, תהו).
לא־סדרים, 'No Order(s), Chaos,' 10:22 (אפל, צלמות).
בלי--דעת, 'No Knowledge,' 36:12 (שלח , cf. 14:21).
בלי--מה, 'No Thing,' 26:7 (תהו).

In addition to these expressions many passages in Job speak of the loss of property, health, friends, progeny, memory, communication with Yahweh, etc., which is caused by the underworld. Job 15:29 e.g. speaks of the fact that the possessions a man has will not follow him to the underworld. Baal, on the other hand, has to take with him all his possessions, rain, dew, lightning, thunder, etc., and this causes the earth to languish and life to fail.[95]

1) The Underworld referred to by the Euphemism 'There'

Pope and Driver have pointed to the Egyptian and

Greek literatures where the word 'there' is quite often used as an euphemism for the underworld, 'There.'[96]

2. The Underworld and Her Associates

Many aspects of the destructive powers of the underworld have been concretized and personalized. The underworld is understood as a country with a king who commands a large number of major and minor servants.

a) Mot

(1) His Names

As late as 1963 A. S. Kapelrud allowed only a few passages, among them one from Job, Job 18:13, to express a personification of the god of death, Mot, and then added:

> "... but the few glimpses that we get of this figure do not give us much to build upon, and the element of personification does not amount to much."[97]

It would be difficult to defend such a view today. The work of Dahood alone has uncovered many names and epithets of Death, Mot, especially in the Psalms.[98]

One of the results of this thesis is the surprising quantity of allusions to the god Death. In some cases, though it is hard, if not impossible, to decide if the allusion is to the god Death or to the underworld in general.

The expressions in Job are:

אביר, 'the Mighty One,' 34:20 (חצות, לילה, עם).

בכור־מות, 'the First born of Death,' or 'the First_born, Death,' 18:13 (רעב v. 12, מלך בלהית v. 14).

בלהות, 'the Terror (the Decay?),' 18:11 (רעב v. 12), 24:17 (צלמדת), 27:20 (סופה, לילה, מים), 30:15:(עב. רוח).

גלמוד, 'Sterility,' (cf. 3:6), 15:34 (אש), (30:3 not mythological).

דאבא, 'the Violence,' 41:14 (עז).

חזק, 'the Strong One,' 5:15 (חרב־מפיהם).

חתת, 'the Fright,' 6:21 (לא).

כפן, 'the Hungry One (?), (the Starver?),' 5:22 (חית־ארץ, שד).

כעש, 'the Vexation,' 17:7 (צל).

לא, 'Nothing,' 6:21, 9:16, 30:23 (איד).

לא־עת, 'No-Time, No-Season (=Any-Time ?),' 22:16 (נהר).

לשון, 'the Tongue,' 5:21 (שד).

מדת, 'Death, Mot,' 3:21 (מטומים), 5:20 (חרב), 7:15 (מחנק), 28:22(אבדון, or local meaning), 30:23 (בית מועד, or local meaning), 33:22 (or local meaning), 38:17 (צלמדת).

מלך, 'the King,' 15:24 (צר־ומצוקה).

מלך בלהות, 'the King of Terror (or Decay ?),' 18:14
(בכור־מות v. 13).

שחץ
מלך־כל־בני־, 'the King of all Proud Ones,' 41:26 (גבה).

מצוקה, 'the Distress,' 15:24 (צר־ומצוקה // מלך).

עול, 'the Evil One,' 27:7 (רשע).

עם, 'the Strong One,' 34:20 (אביר, חצות־לילה).

עמל, 'the Trouble (final),' 3:10, 5:6 (און).
5:7 (בני־רשף), 20:22 (יצר).

פיה, 'the Mouth,' 5:15 (חזק), 5:16.

פלצות, 'the Shuddering (earthquake),' 21:6.

צל, 'the Shade,' 17:7 (כעש).

צלמות, 'the Shadow of Death,' 3:5 (חשך, מרירי־יום),
10:21 (חשך, אפל), 12:22 (חשך), 16:16
(עפר v. 15), 24:17 (בלהות־צלמות),
28:3 (חשך), 34:22 (חשך, שם), 38:17
(מות).

צר, 'the Enemy,' 6:23 (עריצים), 15:24 (מלך
צר־ומצוקה), 36:16 (תחת־יה, רהב), 36:19.

צר־ומצוקה, 'the Enemy and Distress,' 15:24 (מלך,
יום־חשך).

רגע, 'the Moment, the Sudden One,' 7:5 (רמה
עפר), 21:13 (שאול).

רע, 'the Evil One,' (5:19 (צרות)), 30:26
(אפל).

רעב, 'the Hungry One,' 5:5, 18:12 (איד).

רשע, 'the Wicked One,' 9:24 (לא, ארץ), 27:7 (עול).

שד, 'the Demon,' 5:21 (שוט לשון).

שודד, 'the Destroyer, Devastator,' 15:21 (פחדים).

Except for the name רוע the rest of the names for Death could be grouped under the following headings:

Death and Destruction	Evil	Hunger	Terror and Violence
מות	עול	כפן	בלהות
צל	רע	לשון	דאבה
צל־מות	רשע	פיה	חתת
שודד	שד	רעב	כעש
			מלך־בלהות
			מצוקה

Enemy	Might	Nothing and Sterility	
צר	אביר	לא	עמל
צר ומצוקה	חדק	לא־עת	פלצות
The Firstborn of Mot	מלך	גלמוד	
	מלך־בלהות		
בכור־מות	מלך־כל		
	בני־שחץ		

The overriding characteristic of Death is his hostility towards all forms of life. This motif is well known in comparative religion.[99] The term צר, 'the Enemy,' occurs only in a few passages in Job but a basic hostility towards life underlies all other names. Death is the Archenemy, the adversary par excellence. Dahood translated Ps. 13:3b-5 and 18:4-7 as follows:

13:3b How long must my Foe rejoice over me?
4 Look at me, answer me, O Yahweh, my God!
Enlighten my eyes, avert the sleep of death!
5 Lest my Foe should boast, "I overcame him!"
Lest my Adversary should exult when I stumble.

18:4 I called Yahweh,
and was saved from my Foe.
5 The breakers of Death encompassed me,
the torrents of Belial overwhelmed me.
6 The cords of Sheol surrounded me,
the traps of Death confronted me.
7 In my anguish I called Yahweh,
and to my God I cried for help;
My voice was heard in his palace,
my cry reached his ears.[100]

Tromp has pointed to the identification of Death and human adversaries in the Psalms. This is of course no less true for the book of Job. He stated:

> "... the enemies in Psalms are manifestations of the Archenemy and his lethal power: because they are part of him, are allied to him. This use finds a parallel in some modern languages where critical circumstances may be described as "an infernal situation". The man who is in straitened circumstances, is in Sheol; those who bring about this situation, are representing the King of Terrors and in this sense are demonic powers."[101]

In the Ugaritic texts Mot is the enemy of Baal. Whenever Mot is victorious over Baal, i.e. over fertility and life, the gods, nature and men suffer and die. Mot is the Archenemy also in Ugaritic Mythology. Gaster has summarized

Mot's qualities as follows:

> "Mot--whose name means "Death"--is the god of all that lacks life and vitality. He is described as wandering forth over hill and dale and automatically turning them to desolation. When he is abroad the breath of life forsakes mankind. His natural habitation is the sun-scorched desert or, alternatively, the darkling region of the netherworld. He is the genius of the torrid summer heat; it is at his whim that "the sun scorches and the heavens flash," sc. with electric storms.
>
> In Arabic, the cognate word mawāt means dead soil which remains arid and infertile."[102]

Mot is king and he reigns from his throne in his city in the underworld. When Baal sends his messengers to Mot he says:

> And descend to the House of the Corruption of the earth,
> And be numbered with those who go down into the earth.
> Then, indeed, shall ye set face
> Toward his city Ruin.
> Dilapidation is the throne on which he sits,
> Loathsomeness is the land of his inheritance
> But be on guard against the most ruthless of the gods.[103]

No offspring of Mot is mentioned in the Ugaritic texts. This may be an allusion to the fact that he does not only cause sterility, but is sterile himself. Cf. גלמוד in Job as a possible name for Death. UT 52:8-9 reads:

> Death-and-Dessolution sits,
> In his hand is the sceptre of sterility,
> In his hand is the sceptre of widowhood;[104]

It is possible to be in a contract or covenant relationship with Death. UT 67:II:11-12 reads:

> 'Deign to show grace, O godling Mot;
> they slave am I and one of thy perpetual bondman!'[105]

Tromp discussed Is. 28:15, Wisdom 1:16 and Sirach 14:12 as related to this motif.[106] It seems that Job 5:23 could be added to this list.

The personalization of Death is universal and occurs also in Ugaritic and Hebrew literatures.[107] Death is understood as having a body and clothes, emotions and a never satisfied appetitie. When Anat intercedes for Baal's restoration it is said:

> She seizes Mot by the hem of his clothing,
> She restrains him by the border of his mantle;[108]

When Baal sends his messengers to Mot he warns them:

> But be on guard against the most ruthless of the gods;
> Come not near to Mot the son of El
> Lest he make you like a sheep in his mouth,
> And ye be carried off in his jaws.[109]

In a message from Mot to Baal it is stated:

> I shall pound thee, consume and eat thee,
> Cleft, forspent and exhausted
> Lo thou art gone down
> into the throat of the god Mot,
> Into the gullet of the Hero, Beloved of El.
> ....
> The message of Mot the son of El,
> The word of the Hero, Beloved of El,
> Whose face is (that of) a sheep, his spirit (that of)
> and onrushing lioness.
> "Lo (my) throat (gapes like that of) the dolphin in
> the sea;
> Lo my knee prevails over (that of) wild oxen;
> (My) eye has the intensity of the hind.
> If my throat is indeed athirst
> It must be slaked with the draught of an ass.
> My hands shall clutch and I shall eat.
> Yea indeed sate my desire with the bowl,
> Yea let thy river mix me a cup.[110]

'One lip to earth, one lip to heaven,
(And the tongue) to the stars
That (Baal) may go into his inside,
Yea go down into his mouth,
As the choicest of olive which the earth produces
Even as the fruit of the trees'.[111]

At the feet of Mot bow and fall
Prostrate yourselves and honor him![112]

The hands of Mot are also mentioned in UT 2059:21f.: "And I snatched all of them from the hands of the Master of Death (i.e. Mot)."

For Mot's insatiable appetite cf. also UT 67:II:2ff. and UT 52:27 f.[113]

In addition to being called 'the most ruthless of the gods,'[114] and having a face like a sheep but a spirit like a lioness,[115] he is also capable of another emotion:

The god Mot is glad.[116]

In spite of being so powerful he can also be afraid. After a fierce battle between Baal and Mot, the sun-goddess Sps rebukes Mot and threatens him to talk to El about his treatment of Baal:

The god Mot is afraid,
Terrified is the Hero, Beloved of El ... [117]

Mot can be restricted in his activities and sometimes even stopped from acting at all. Anat boasts that she has killed several underworld monsters, even Mot himself:

I have slain the beloved of the earth-deities,
Even Mot who passes on his way with prodigious
haste.[118]

The title of Mot in Job, בכור מות, 'the Firstborn of Mot, or the Firstborn, Mot,' in Job 18:13 may allude to Mot's titles *bn ʾelm*, 'Son of El,' and *ydd ben ʾel*, 'Beloved of El.'[119]

(2) His Instruments and Weapons

There is abundant evidence from comparative religion for the motif of the god of Death being portrayed as a hunter or fowler using his vicious instruments to entangle man and draw him into the underworld.[120]

The terms in Job are:

חבל, 'the Rope,' 18:10 (מלכדתו).
מחנק, 'the Strangulation,' 7:15 (מות).
מלכדה, 'the Snare,' 18:10 (חבל).
פח, ' the Trap, Snare,' 18:9 (צמים), 22:10
(פחים. פחד).
צמים, 'the Nooses, the Noose,' 5:5 (רעב, צנים),
18:9 (פח).
רשת, 'the Net,' 18:8 (שבכה).
שבכה, 'the Webbing (Pitfall),' 18:8 (רשת).

In Job 19:6 the picture of Death as a hunter has been transferred to Yahweh.[121]

Sickness is understood as the forerunner of Death or even more precisely, as Death having entangled a man or even living in the body of a man. This motif is expressed quite frequently in Job, cf. e.g. 7:5, and also in the Ugaritic literature. When Keret falls ill El summons the gods and asks them seven times: "Who among the gods will ... drive out the plague?" But none of the gods was capable of giving assistance. Then El takes the task upon himself and orders the gods to leave him alone:

> 'Sit my sons, in your throne-room
> 'on the seat of your princely state, (and) myself
> 'I will cast a spell and indeed will
> 'provide (what) will allay (his) illness, drive out
> 'the plague.' He filled (his hand) with dung,
> he pinched off a fair piece of dung (with his
> right hand) ...[122]

Then after a piece of corrupt text, the goddess of healing Shaʿtaqat appears on the scene, who apparently finishes the work, began by El, and shatters Death and restores Keret to health:

> 'Truly, death, be shattered; truly, Shaʿtaqat,
> 'be victorious.' And Shaʿtaqat departed,
> she indeed went into the house of Keret,
> she did weep (as) she penetrated and went in,
> she did shriek (as) she went in within.
> She flew over a hundred cities,
> she flew over towns in truth(?);
> ....release ...
> the plague from his head;
> and she came back (and) washed him (clean) of
> sweat.
> She opened his throat for food,
> his gorge for a meal;
> (for) truly death had been shattered, truly Sha'-
> taqat
> was victorious. And the munificent
> Keret desired (food), he lifted up his voice
> and cried: 'Hear, O wench
> 'Huray: slay a sheep[124]

b) Yam

This paragraph is an extension of the one above on the underworld as a watery place. The evidence for the occurrence of the god of the Sea, Yam is not as overpowering as for the god of Death, Mot in the book of Job. The following list will show that there are at least ten clear references and several contested ones for Yam in Job:

י(ד)ם, 'the Sea, Yam,' 3:5 (חשך, צלמות, עננה, כמרירי־יום), 3:8 (אררי־ים, ערר לויתן), 7:12 (ים, תנין), 9:8 (שמים, במתי־ים), 11:9 (ארץ, ים), 12:8 (ארץ, הים, cf. בהמות v. 7), 22:11 (חשך, שפעת־מים ?), 24:18 (פני־מים, ארץ, כרמ־ים?, cf. שאול v. 19), 26:10 (פני־מים, חשך), 26:12 (הים, רהב), 26:13 (שמ־ים, נחש בריח), 28:14 (תהום, ים), 36:27 (נטפי־מים, מטר לאדו), 36:30 (שרשי הים), 38:8 (בדלתים־ים, מרחם cf. v. 9 ערפל ענן), 38:16 (נבכי־ים, בחקר תהום), 41:23 (ים, מצולה cf. תהום v. 24).

כרמ־ים, 'the Field of Yam,' (?) 24:18 (ארץ).

נבכי־ים, 'the Springs of the Sea/Yam,' 38:16 (בחקר־תהום).

נהר, 'the River,' (a reference to Yam or to the river Jordan?) 40:23.

עננה, 'the Cloud,' (an aspect of Yam?),
(3:5 מרירי־יום, צלמות)), 38:9 (ערפל).

ערפל, 'the Stormcloud,' (an aspect of Yam?),
38:8 (ענן).

שלח, 'the Channel, the River,' (a name of Yam?
Cf. I.II.1.1).

שפעת־מים, 'the Deluge of the Waters, or Yam (?),'
22:11 (חשך).

As is evident from the above list it is often difficult to decide if ים, 'Sea,' actually occurs in some passages, because of the following considerations: 1) instead of יום, 'day,' י(ו)ם, 'sea,' could be read, 2) instead of מים, 'water(s),' one could interpret the initial as an enclitic ם- of the previous word and read ים, 'sea,' on the other hand מים, 'water(s) can also refer to the infernal waters and could be left as it is, 3) in one case, in Job 26:3 שמים, 'heaven' was divided into the verb שם, 'put,' and the noun ים, 'Sea, Yam.'

Other biblical references to 'the Waters' and 'Yam' have been most recently studied by Tromp.[125]

In the Ugaritic texts the god Sea, Yam, is clearly associated with the infernal forces. After Mot, the most vicious enemy of Baal is the god Yam. Gaster describes Yam as follows:

> "Yam ... is the god of the sea; but of the sea in an extended sense, which includes all lakes, rivers, and other inland expanses of water, such as were considered in ancient thought to be fed by the upsurging of the subterranean ocean. He is described explicitly as "Lord of the Sea and "Prince of the Stream.""[126]

The Ugaritic texts apparently begin with the battle between Yam and Baal for the lorship over the earth. At first Yam seems so confident of victory that he dares to send his messengers to the assembly of the gods and demands the extradition of Baal. The gods are so frightened and El, the patriarch of the gods and chairman of the meeting, so weak, that he is willing to hand over Baal. But Baal rises to the occasion and becomes the champion of the gods and in subsequent battles subdues Yam with the help of weapons produced by the god kṯr wḫss, 'the Skillful and Percipient One:'

> 'Give up, ye gods, him whom ye guard,
> Even him whom together ye preserve.
> Give up Baal, even himself,
> The son of Dagon that I may inherit his portion.[127]
>
> Lo! the gods saw them,
> They saw the messengers of Sea,
> The witnesses of River the Ruler.
> The gods lowered their heads
> On to their knees,
> Yea, on to the seats of their nobility.[128]
>
> (Then answered) the Bull his father El.
> 'Thy servant is Baal, O Sea,
> Thy slave is Baal, O Sea.
> The son of Dagon is thy bondman;
> He will be given as thy tribute.
> When the gods give thee tribute,
> The Sons of Holiness are thy tributaries.[129]

Among them Baal cries out:
....
'Lift up, O gods, your heads
From (the top of) your knees.
Take your ease on your princely thrones.
And I will answer the messengers of Sea,
Even the witnesses of River the Ruler ...'[130]

The defeat of Yam is described as follows:

Sea collapses and falls to the ground;
His strength is impaired;
His dexterity fails.
Baal drags Sea away and disperses him;
He annihilates River the Ruler.[131]

Then B(aal) goes out,
Baal the Mighty scatters him,
And ( ) Sea to death.
Let Baal reign![132]

The defeat of the god 'Sea,' together with his sea-monsters is a common motif in comparative religion.[133]

A personal name ʿbd-Ym occurs in UT 300:18 and 300: rev:15. Ym-il, 'Yam is God,' occurs in UT 322:V:4 and Ym-y in 332:V:12.[134]

Job 26:10 and 38:11, where Yahweh sets boundaries for the Sea and 40:25 where Yahweh refers to the binding of Leviathan, are reminiscent of UT 68:25-27, quoted above.

c) Leviathan and Behemoth

Much has been written on Leviathan and Behemoth and the opinions are quite varied. The discovery of the Ugaritic literature has brought new material to the discussion. Leviathan appears only in a few biblical[135] and Ugaritic passages. But in both literatures[136] Leviathan is closely related to Yam. Gaster offered the translation 'the Coiled One' for לויתן . In Job the following expressions apparently refer to Leviathan:

בני-שחץ, 'the Sons of the Proud One,' 28:8 (שחל).
41:26 (גבה).
לויתן, 'Leviathan,' 3:8 (אררי-יום, ערר-לויתן),
40:25.
נחש-בריח, 'the Fleeting Serpent,' 26:13 (ים).
רמה, 'the Worm,' 7:5 (רגע, עפר), 17:14
(שחת), 21:26 (עפר), 24:20 (רחם).
תנין, 'the Dragon,' 7:20 (ים), 30:29 (בנות-יענע).
שחל, 'the Serpent-Dragon,' 28:8 (שחץ).
שחץ, 'the Proud One,' 28:8 (שחל).

In the Ugaritic texts both Baal and Anat are credited with the destruction of the sea-monster. Baal's messengers to Mot return with the frightening threat:

> 'Though thou didst smite Ltn the primeval serpent,
> And didst annihilate the Crooked Serpent,
> The Close-coiling One of Seven Heads,
> The heavens will dry up, yea languish;
> I shall pound thee, consume and eat thee, ...[138]

It is obvious from this text that Mot considers himself far superior to Yam and his monsters. When Baal's messengers approach Anat she apparently assumes that Baal has sent for her to help him in one of his battles against his enemies. She is quite surprised because all of Baal's enemies had been vanquished:

> What foe has risen against Baal?
> What enemy against the Cloud Rider?
> Did I not smite El's darling Sea?
> Did I not annihilate River the great god?
> Did I not muzzle the Dragon? I muzzled him.
> I smote the tortuous serpent,
> The tyrant (?) with seven heads.
> I smote El's darling---
> Vanquished the monstrous, ferocious bullock,
> Smote El's bitch Fire,
> Annihilated El's daughter Flame.[139]

The destruction of the sea-monster or dragon is a common motif in comparative religion.[140]

The sea dragon, tnn, is apparently invoked by El during his magic rite to purge Keret from his illness in UT 126:V:31-32. In UT 62:50 the combination arš.wtnn occurs:

> In the sea is Arš and Tannin.[141]

In Job no historization of Leviathan takes place as in other biblical books.[142] But Job seems to use Leviathan and Behemoth as symbols to describe the unlimited power of death. Death is Yahweh's most prized product, but he is always in complete control over his servant Death. Satan, who seems to be able to administer death in addition to destruction and illness, is ordered by Yahweh not to use his full powers. Is there then a relationship between Satan, Death, Leviathan, Behemoth and all the other deadly creatures mentioned in Job? The one unifying characteristic of them all is that they are used by the poet of Job to symbolize various kind and degrees of misery and death among nature and men.

It would therefore be somewhat deflating to the might of Yahweh if Behemoth, who is called 'the Prime Manifestation of the Powers of El,' were only a mere beast. If Behemoth is interpreted as 'the Beast' par excellence, alluding to the powers of Death, the title seems well deserved.

בהמות, 'Behemoth, the Beast,' 40:15 (cf. 12:7)
ראשית, 'the Prime Manifestation of the Powers of
דרכי־אל El,' 40:19 (חרב , 'Devastation').

d) Rahab

Rahab is the name of a mythological sea dragon vanquished by Yahweh in primordial combat. It occurs in several biblical passages and is often historized as a poetic name for Egypt.[143] It could be just another term for either Yam, Leviathan or Behemoth. Dahood actually identified Rahab with Leviathan.[144] If this is so it could explain why Rahab does not appear in the Ugaritic texts.

The 'Helpers of Rahab' are reminiscent of the helpers of Tiamat in the Babylonian Creation Epic and the smiting of Rahab recalls Marduk's smiting of Tiamat.[144a] It is interesting that the same verb is used for the smiting of the sea monster in Ugaritic, UT 67:I:1, mḫṣ, and Hebrew, Job 26:12, מחץ . Rahab occurs only in two passages in Job:

רהב , 'Rahab,' 9:13 26:12 (ים).

עזרי־רהב , 'the Helpers of Rahab,' 9:13.

e) *Resheph*

The god Resheph is a well known god in Semitic and Classical literatures.[144b] At a time when most scholars identified him as a storm deity and well before the discovery of the Ugaritic texts, Albright had already treated him as a Nergal figure, namely a god of pestilence, destruction, death and war. Now it is especially clear because of the Ugaritic texts that Resheph is indeed a god of the underworld. Though he appears only rarely in the Ugaritic texts[145] he definitely is the sender of pestilence. He is blamed for the destruction of a fifth of Keret's house:

A fifth Reshef gathered in[146].

In UT 1001:3 he is called *bʿl* *ḥẓ* *ršp*, 'Resheph, the lord of the arrow,' and in UT 128:II:6, *ršp* *zbl*,' Prince Resheph.' But the usual translation of *bʿl* *ḥẓ* has been challenged. Instead the translation 'Lord of Good fortune' is offered for the Ugaritic occurrences and for a Phoenitian inscription (*ḥṣ*) a thousand years later, which may imply that the one who inflicts a wound is also able to heal it.[146a]

Resheph is also mentioned in a text clearly referring to astrology:

> During the six days of the new moon of the month Hyr, the sun setting and Ršp being her porter, then let the devotees divine danger (or: let the devotees seek out a substitute).[147]

In the Ugaritic texts he is associated with the god Horon, another underworld deity. He is mentioned in a curse uttered by Keret against his son, a Canaanite Absalom:

> 'May Horon break, O son,
> May Horon break thy head,
> Even Aṯtarat the Name-of-Baal thy pate!
> Mayst thou fall in the exuberance of thy years!
> Even in the fulness (of thy strength) and be troubled.'[148]

Resheph is mentioned in a number of biblical passages.[149] In Dt. 32:23 Resheph occurs together with 'the Hungry One,' a name for Death,

"Consumed by Hunger, warred upon by Resheph." The preceding verse shows that Yahweh has taken on some of the characteristics of Resheph:

> I will shoot my whole arsenal of arrows against them.[150]

In Hab. 3:5 Resheph occurs together with the well known Semitic god of plague and pestilence, דבר , 'Deber, Pestilence.' The theme of Resheph as an archer was adopted by the Hebrew poets to express the belief that illness comes from Yahweh.[151] Resheph occurs only once in Job:

בני־רשף, 'the Sons of Resheph (Flame),' 5:7 (עמל
cf. 6:4 and 41:11).

3. The Lesser Cohorts of the Underworld and Her Associates

A variety of expressions refer to lesser creatures of the underworld. But it is hard to decide which are thought of as helpers of the underworld or as helpers of one or the other of the major associates of the underworld. An attempt has been made to group them in separate paragraphs.

a) The Rephaim

The problem of the etymology and the interpretation of the Rephaim in the biblical and Ugaritic texts has been studied quite extensively.[152] Still no consensus has as yet been reached and the character and the function of the Rephaim is uncertain. There seem to be three major opinions. Virolleaud[153] suggested an ethnic interpretation for the Rephaim, as certain biblical passages might suggest. But this view has been opposed e.g. by Caquot and Gray. Caquot[154] also denied an ethnic interpretation of rp'um and Rephaim and understood them as 'healers.' But Caquot took them to be the ancestors of the dead, who have influence on the survival of the family; Gray understood the rp'um mainly as human agents, dispersers of fertility, a guild closely related to the king, assisting him in this function. But he freely admitted:

> "...that the collocation of rp'um and 'elnym in Gordon UH 62, 45-46 is a strong argument for CAQUOT's view that the rp'um were human or supernatural, the ultimate objective of the rites was the restoration of the king's potency, the re-establishment of his family, and the fertility of the land (the threshing-floors and plantations)."155

Then Gray goes on to discuss the belief in the influence of the dead on fertility among the Greeks, Egyptians, Sudanese and even the Israelites.156

In the Aqht text fertility fluctuates with the fortune of the royal house. After Aqht, the son of Danel, is killed and innocent blood is shed nature languishes. The duty of restoration of fertility falls on the king Danel. He begins with a prayer for rain:

> Thereupon Dn'el the Dispenser of Fertility (mt.rp'e)
> Prays for the clouds in the heat:
> In the season of heavy rain may the clouds rain,
> In the season of summer fruit may the dew fall on the grapes.157

Danel's stock epithet is mt.rp'e, which Gray translated 'the healer,' or 'the Dispenser of Fertility.' Danel is therefore a kind of Canaanite 'medicine man.'158 But when his prayer does not help he proceeds to a more drastic fertility rite:

> Dn'el investigates; he goes round his parched land;
> He sees a plant in the parched land,
> A plant he sees in the scrub.
> He embraces the plant and kisses it.

'Ah me for the plant!
Would that the plant might flourish in the parched land.[159]

These texts clearly indicate that the restoration of fertility belonged to the portfolio of the king. King Keret was apparently also expected to restore fertility. During his sickness the land suffered:

The ploughmen have raised their heads,
After (those who pre) pare the corn.
Spent was the bread in their jars.
Spent was the wine in their bottles.
Spent was the oil in their cruses.
To the house of Krt they c(ome).[160]

In a different text, UT 128:III:2-4.13-15, Keret is among the rpi.arṣ. These have been translated by Gordon as 'the deities of the earth,'[161] and similarly, associated with the gods of the netherworld, mentioned in UT 62:16-18 by Tromp.[162] On the basis of the parallelism of rpʾe.ʾar(ṣ)//qbṣ.dtn Gray however translated:

'Greatly exalted be Krt
Among the congregation of the land (rpʾe.ʾar(ṣ)),
In the assembly of the clan of Dtn (qbṣ.dtn).'[163]

Towards the end of the Aqht text Danel invites the rpʾum to his palace for a banquet, which apparently is associated with a feast of coronation and the restoration or the intended restoration of Danel's house and dynasty.[164] The rpʾum respond and:

They harness the horses, they couple up (   ).
They mount their chariots.[165]

This text is one reason why Gray concluded that the rpʾum in the Aqht text are human rather than divine, interpreting them as a sacred guild, closely associated with the king's office as dispenser of fertility. These rpʾum are associated with the threshing floor and the plantations:

> They co(me)
> After su(nrise on the third day)
> The shades come to the threshing floors ( )
> plantings.[166]

It appears almost as if the threshing floor was used as the place of the following banquet, which might have been a communion meal with the dead. When the rpʾum are assembled UT 124:1-10 apparently assures Danel that his dynasty will be restored:

> Lo thy son ( )
> A son's son after thee.
> Lo thy hand ( )
> Thy lips will kiss a little one[176]

Lines 8-11 contain the problematic words:

> ṯm.ṯmq.rpʾu.bʿl
> mhr.bʿl.wmhr.ʿnt

> Then (?) a healer of Baal,
> A devotee of Baal, even a devotee of Anat.[168]

Then follows the interesting, but problematic account of the goddess Anat providing the food and the drinks for the banquet. This is rather startling and has not been adequately explained as yet. An apparently similar feast is prepared by Anat after the burial of Baal on Mount

Zapon:

She weeps for him and buries him;
She puts him in the niche of the divinities of the
earth (*bḫrt.ʾelm.ʾarṣ*).
She slaughters seventy wild-oxen
As a funeral due to Baal the Mighty;[169]

These 'divinities' or 'gods' occur in parallel with *rpʾum* in a hymn to the Sun goddess thanking her for her participation in the restoration of Baal:

'the bread of corruption, thou verily drankest
'the wine of decay(?). O Shapash,
'thou verily keptest company with the shades (*rpim*);
'O Shapash, thou verily keptest company with the
ghosts (*ilnym*).
'Gods were around thee, lo! the dead
'were around thee; Kathir was thy companion[170]

The term *ʾelnym*, according to Gray, signifies inferior supernatural beings of chthonic character.[171]

The healing character of the Rephaim does not appear in the Hebrew Bible. Though Yahweh employs hostile and deadly servants, he keeps the life giving functions for himself.

There is only one reference to the Rephaim in the book of Job:

רפאים, 'the Rephaim,' 26:5 (מים).

b) *Various Animals*

In comparative religion the dangers of the underworld and of death are often symbolized by a variety of animals. Among them are e.g. dragons, serpents, lions, dogs, jackals, bulls, crocodiles, wolves and vultures.[172]

In addition to the dragon *Ltn*, i.e. Leviathan, the Ugaritic texts feature also the killer-vulture *Yṭpn*. Anat employed him in her fight with Aqht. Even Anat herself, the goddess of love and war, can be like a vulture:

> She takes, the henchman Yṭpn;
> She makes him as a vulture in her mantle,
> Evan as a bird in her quiver.
> As Aqht the son of Dn'el to meat,
> Vultures hover above him,
> A flock of birds watch (him).
> Among the vultures Anat hovers;
> She releases him above Aqht;
> He smites him twice (on the head),
> Three times on the ear,
> Shedding his blood as an assailant,
> (Bringing him) to his knees as a slayer.
> His breath has gone out as wind,
> (Even as a gust) his spirit,
> As vapour (from his nostrils).[173]

The image of a 'vulture' is also used for the weapons of Baal, i.e. for thunder and lightning:

> Then (again) Sir Adroit fashions a bludgeon out of
> stone, and pronounces its name, saying:
> "Thou, they name is DRIVER (Aymr);
> Driver, drive (*mr*) Sir Sea,
> drive Sir Sea from his throne,
> the Ruler of the Streams from the seat of his
> dominion!
> Spring from the hand of Baal,
> like a vulture with its talons smite Sir Sea on the
> skull,
> the Ruler of the Streams between the eyes,
> so that Sir Stream may fall and sink to the ground!"[174]

Even an infernal *klbt*, 'dog, bitch,' is mentioned in the Ugaritic texts, as one of the monsters, which Anat annihilated:

I have slain the Bitch of the gods, Fire.[175]

In the book of Job the following animal names are used:

אבני־השדה,	'the Sons of the Field,' 5:23 (חית־השד־).
איה,	'the Vulture,' 15:23 (יום־חשך), 28:7 (עיט).
אפעה,	'the Viper,' 20:16 (פתנים).
בנות־יענה,	'the Daughters of Ostriches (Vultures ?),' 30:29 (תנים).
חית־הארץ,	'the Beasts of the Land,' 5:22 (שד, כפן).
חית־השדה,	'the Beasts of the Field,' 5:23 (אבני־השדה).
כי,	'the Pelican, Vulture,' 39:27.
כידוד,	a hap. leg. 'battle' or 'Vulture (?),' 15:24 (איה v. 23).
כרחה,	'a vile Brood,' 30:12 (אידם).
עיט,	'a Bird of Prey,' 28:7 (איה).
פחד,	'the Pack (of Dogs or Vultures (?),' (4:14 (רב,רעדה)), 15:21 (שדדד), 21:9 (שבט־אלוה), 22:10 (פחדים), 39:16.22.
פנים,	'the Furious Ones,' 17:6 (עמים).
פתנים,	'the Viper(s), Dragon(s),' 20:14 (אפעה).

c) The Proud and the Strong

A few expressions in Job refer to the lesser cohorts of the underworld collectively, pointing to their arrogance and might:

גאה, 'the Proud One,' 40:11.12 (רשעים).
גבה, 'the Lofty Being,' 41:26 (מלך...בני־שחץ).
מרגיזי־אל, 'the Mighty Agitators (?),' 12:6 (שדדים).
מררים, 'the Strong Ones, Rough Necks, (Demons),'
3:5, 9:18.
עמים, 'the Strong Ones,' 36:20 (תחתם, הלילה).
עריצים, 'the Tyrants,' 6:23 (צר).

d) The Demons and the Evil Ones

A further characteristic of the lesser cohorts of the underworld is their demonic, murderous and evil nature. The following expressions occur in Job:

אמים(=אימים), 'the Terrors,' 20:25.
מועדי־רגל, 'the Totterers of the foot (?),' 12:5 (פיד).
עויל, 'the Vicious,' 16:11 (רשעים).
ערומים, 'the Cunning Ones,' 15:5.
ערקי, 'my Torturers,' 30:17 (לילה).
רעים, 'the Evil Ones (?),' 8:20.
רשעים, 'the Wicked Ones,' 10:3 16:12 (עויל).
40:12 (גאה).
שדדים, 'the Demons, Devastators,' 12:6 (מרגיזי־אל).

4. The Council of the Wicked Ones

In contrast to the council of Yahweh a few passages in Job seem to refer to the assembly or council of the underworld creatures:[176]

עצת־רשעים, 'the Council of the Wicked Ones,' 22:18.

קהל, 'the Assembly, Congregation,' 30:28 (cf. v. 23, 40:13).

Some scholars have interpreted UT 137:19-20 to refer to the underworld assembly:

> (Then) they set (face)
> toward the Mountain of Night,
> toward the gathering of the assembly.[177]

5. The Underworld, Death and the Grave

The Hebrew Bible is very clear about the origin and the end of man. Man is taken from the earth, i.e. from the underworld, and at the time of death he returns there. His body is a clay house and it is used for a period of time as long as the spirit of Yahweh is in him. But when Yahweh takes his breath and life away man reverts or returns to the lump of construction material he was made from initially. The best known passages which express this view are Gen. 2:7 and 3:19:

> Then the Lord God formed man of the dust
> from the ground, and breathed into his nostrils
> the breath of life; and man became a living being
> (RSV).

> In the sweat of your face you shall eat bread
> till you return to the ground, for out of it you
> were taken;
> you are dust,
> and to dust you shall return (RSV).

Many passages in Job echo this attitude, e.g. 1:21, 4:19, 7:21, 10:9, 17:16, 20:11, 21:26, 27:3, 32:8, 33:46, 34:14 and they forcefully note that a resurrection is impossible. In the Ugaritic literature when Anat offers immortality to Aqht, he accuses the goddess of a lie and states that immortality is an impossibility for man:

> 'Ask life, O hero Aqht,
> Ask life and I will give it thee,
> Immortality and I will freely grant it thee.
> I will make thee number years with Baal,
> Even with the sons of El wilt thou tell months.
> ……………………………………………
> 'Fabricate not, O Virgin;
>
> To a hero thy lies are trash.
> As for mortal man what does he get as his latter end?
> What does mortal man get as his inheritance?
> Glaze will be poured out on my head,
> Even plaster upon my pate,
> And the death of all men will I die,
> Yea I will surely die.[178]

a) The Day of Death

The stoic attitude which Job expresses in the prologue in 1:21 is hardly representative for the dialogue, where dying and death are considered as the final evil and calamity for man. In Ps. 27:5 death is called יום־רעה, 'the evil day,' and in Ps. 49:6 ימי־רע , 'the evil days.' Several expressions in Job may refer to the day of death:

יום־איד, 'The day of Calamity,' 21:30 (יום־עברות).
יום־אפו, 'the Day of Wrath,' 20:28.
יום־עברות, 'the Day of Anger, of the Crossing,' 21:30.

יומו, 'his Day,' 18:20, (24:1 ?).
יום־קרב־ומלחמה, 'the Day of Attack and War,' 38:23 (עת־צר).
כד, 'the Cup (for Fate),' 21:20 (חמת־שדי).
עת־צר, 'the Time of the Enemy,' 38:23 (יום־קרב ומלחמה).
מתים, 'the Dying,' 24:12

Death is also expressed as an evil in the Ugaritic texts. This is evident from the mourning of El in UT 67:VI:8f., of Anat in UT 62:1f., of Keret in Krt:25f. and of Danel and his daughter Pǵt in 1 Aqht:35f.

b) The Journey to the Underworld

References to the whole range of death, from the slightest discomfort and limitation of a full life to actual cessation of life and final destruction, are overwhelming in the book of Job. In the Ungaritic texts a similar recognition of the ever present dangers of death seems to be the underlying current in most of the texts. Quite a number of verbs are used in Job to express the approach of Death, dying and the journey to the underworld:

אבד, 'perish, destroy, rot,' 4:7.9.20, 6:18, 12:23, 14:19, 18:17, 20:7.
אחז, 'seize,' 16:12, 18:9, 30:16.
איו, 'where is he? = dead,' 14:10, 20:7.
אין, 'annihilate,' 3:21.

איננו, 'he is no more, = dead,' 3:21, 8:22, 27:19.

אינני, 'I am no more, or annihilates me,' 7:8.21.

אכל, 'eat, consume,' 1:16, 5:5, 13:28, 15:34, 18:13(2 times), 20:26, 22:20.

אסר, 'loosen,' 12:18.

בוא...אל-קבר, 'you will come to the grave,' 5:26.

לא בין, 'not know, perceive,' 14:21.

בלה, 'wither, decay,' 13:28.

בלע, 'destroy, swollow,' 2:3, 8:18, 10:8.

לא בנה, 'does not rebuild,' 12:14.

בער, 'burn,' 1:16.

בעת, 'terrify, overwhelm,' 13:11.21, 15:24.

בצע, 'cut off (from the woof),' 6:9, 27:8.

ברך, 'curse,' 1:5.11, 2:5.9.

גדר, 'block,' 19:8.

גוע, 'expire,' 3:11, 10:18, 14:10, 27:5.

גזל, 'tear away, seize, consume,' 24:19.

גנב, 'steal, snatch away,' 21:18, 27:20.

גשש, 'grope, touch, die,' 7:5.

דאך, 'extinguish,' 21:17.

דכא, 'crush,' 5:4, 6:9.

הדף, 'drive from, push away,' 18:18.

לא היה, 'not be,' 10:19.

הלך, 'depart, pass away, travel,' 10:21, 14:20, 16:22, 18:10, 27:21.

הרג, 'slay,' 20:16.

הרס, 'tear down, ruin,' 12:14.

חדל, 'cease,' 3:17.

חדק, 'grasp,' 18:10.

חטא, 'sin,' 1:5.22, 2:10.

חלילה-לי, 'May I be wiped out,' 27:5.

חלק, 'divide, scatter,' 21:17.

חלש, 'cut off,' 14:10.

חפר, 'bury, dig,' 3:21, 6:28.

חרה, 'burn,' 30:30.

חתף, 'snatch away,' 9:12.

טבל, 'dip, immerse,' 9:31.

טמן, 'hide,' 3:16.

יבש, 'wither, dry up,' 8:12, 15:30, 18:16.

לא ידע, 'not know,' 14:21.

ימך, 'subside, lay low,' 24:24.

ינק ראש, 'suck poison,' 20:16.

לא יקץ (קיץ), 'not awake,' 14:12.

ירד, 'go down,' 7:9, 17:16.

יצק, 'pour,' 36:16.

ישב, 'dwell,' 22:8.

ישן, 'sleep,' 3:13.

יתר ידו, 'loose, leave his hand,' 6:9.

כאב, 'bruise, pain, mar,' 5:18.

כהה, 'grow dim,' 17:7.

כחד, 'destroy, efface,' 4:7, 22:20.

כלה, 'cease, perish, destroy, finish,' 4:9, 7:6

9:22, 17:7.

כסה, 'cover, bury,' 9:24.

לאה, 'become weak, or be victorious, overpower,' 16:7.

לבש, 'clothe,' 7:5.

לין, 'pass the night,' 17:2.

לקח, 'take,' 1:21, 12:20.

מאס, 'despise, reject,' 10:3.

מאס, מסס, 'melt,' 7:5.

מות, 'die, kill,' 1:19, 2:9, 3:11, 4:21, 5:2, 9:23, 14:10.14, 21:23.25, 34:20.

מחץ, 'strike, break,' 5:18.

מלל, 'wither,' 18:16.

משך, 'seize,' 24:22.

משש, 'feel, touch, = die,' 5:14, 8:19, 12:25.

נבל, 'wither, wear away,' 21:13.

נגע, 'strike,' 19:21.

נדד, 'stagger about, flee, dispell,' 15:23, 20:8.

נדה, 'hurl, drive out,' 18:18.

נגע, 'touch, = kill,' 2:15, 5:19 (negative).

נוח, 'rest,' 3:13.17.

נחת, 'descend,' 17:16, 21:13.

נכה, 'strike, smite, crush,' 1:15.17, 2:7, 4:20.

נסע, 'pull out, uproot,' 19:10.

נפל, 'fall (upon),' 13:11.

נקב, 'curse,' 5:3.

נקף, 'surround, encircle,' 19:6.

נתץ, 'pull down,' 19:10.

נתק, 'go to pieces, snatch away,' 17:11, 18:14.

סגר, 'imprison, close, deliver up,' 11:10, 12:14, 16:11.

סור, 'turn, (re)turn, remove,' 12:20.24, 34:20.22.

לא סור, 'not return,' 15:30.

סלף, 'overturn,' 12:19.

עבה, 'fill, induct,' 9:31.

עבר, 'pass, cross over,' 17:11, 33:28, 34:20.

עדף, 'fly,' 20:8.

לא עור, 'rouse not,' 14:12.

לא עלה, 'does not come up,' 7:9.

לא עמד, 'does not endure,' 14:2.

עשק, 'oppress,' 10:3.

פחד, 'shake, tremble,' 4:14.

פלח, 'pierce,' 16:13.

לא פנה, 'not (re)turn,' 24:18.

פצפץ, 'dismember,' 16:12.

פרפר, 'tear apart,' 16:12.

פרץ, 'break,' 16:14.

פתח, 'loosen, untie,' 12:18.

לא פתח, 'does not release,' 12:14.

צמת, 'silence, (destroy),' 23:17.

צעד, 'march,' 18:14.

קהל, 'assemble (for judgment), =condemn,' 11:10

לא קום, 'never rises,' 14:12, 15:29.

קום ב, 'rise against,' 16:8.

קטל, 'slay, kill,' 13:15.

קמט, 'seize,' 16:8, 22:16.

קפץ, 'draw together, shut, or קבץ, 'assemble, harvest,' 24:24.

קרא, 'come upon, meet,' 4:14.

לא ראד אדר, 'they never see the Light(Sun),' 3:16.

רוץ, 'charge,' 16:14.

רחק מישע, 'far from help,' 5:4.

ריב, 'attack,' 23:6.

רכב, 'ride, mount, (gather, collect),' 30:22.

רפה, 'sink, drop, loosen,' 12:21.

שׂטם, 'hunt,' 16:9.

שׂער, 'whirl away,' 27:21.

שאנן, 'be at ease,' 3:18.

שבר, 'break to pieces,' 24:20.

שוב, 'return,' 7:7 (ראה), 7:10. 10:9, 15:22, 30:23.

שחר, 'blacken, (search out),' 30:30.

לאשוב, 'not return,' 10:21.

שוף, 'crush,' 9:17.

שטח, 'disperse,' 12:23.

שכב, 'lie down,' 3:13, 7:21, 14:12, 20:11, 21:26, 27:19.

שחה, 'forget,' 24:26.

שכן, 'inhabit,' 15:28.

שלח, 'send, pour out, cast (metal),' 1:12, 2:5, 12:15, 18:8, 20:23, 27:22.

שלח, 'make to cross the Channel,' 8:4, 14:20, (18:8), (27:22), 33:18, 36:12, see esp. n. 669 on 33:18.

שמם, 'desert, bereave,' 16:7.

לא שמעו, 'they do not hear,' 3:17.

שנה (פניו), 'change (visage),' 14:20.

שפך, 'pour,' 16:13.

שקט, 'be quiet,' 3:13.

תעה, 'err about, wander,' 12:24.25.

תקף, 'overpower,' 14:20, 15:24.

c) The Dead and the Grave

It is probably impossible to seperate grave and Sheol. They seem to be identical. The moment a man dies and enters the grave he also enters the underworld.

> "The ideas of the grave and of Sheol cannot be seperated ... The dead are at the same time in the grave and in Sheol, not in two different places."180

בית, 'the House, Home,' 3:15, 7:10 (מקמו), 8:17 (גל), 21:21 (אחריו).

ביתו אחריו, 'his Final Home,' 21:21.

בתים, 'Houses, Graves,' 15:28 (ערים, גלים).

גדיש, 'the Tomb,' 21:32 (קברות).

ג(י)ל, 'Grave, Rockpile,' 3:22 (קבר), 8:17 (בית).

גלים, 'Tombs,' 15:28 (ערים, בתים).

חרבות, 'Ruins (of cities or of graves),' 3:14 (ארץ).

מק(ו)ם, 'the Place, Home,' 7:10 (בית), 8:18, 16:18 (ארץ), 18:21 (משכבות), 20:9,(27:21?), (27:23?), 34:26 (תחת).

משכנות, 'the Dwelling,' 18:21 (מקום).

ערים, 'the Cities,' 15:28 (בתים, גלים).

קבר, 'the Grave,' 3:22, 5:26, 10:19 (בטן). 17:1 (pl. as sg. ?).

קברות, 'the Grave(s),' 21:32 (גדיש).

רגב, 'the Stones,' 38:38.

רגבי־ נהל, 'the Stones of the Wady,' 21:33.

[1] Tromp, 129ff.

[2] Cf. e.g. 16:11f.

[3] UT 68:1, Driver, *CML*, 81.

[4] UT 68:32, Gaster, Thespis, 170.

[5] UT 67:I:5-9, Gaster, Thespis, 202 and esp. his comment on 203; cf. Is. 25:8.

[6] CIC II, t, 1, p. 152, text 145 B 6, dating probably from the fifth century B.C., according to Albright; cf. Tromp, 21.

[7] *JBL* 75 (1956), 257; cf. Eissfeldt, *JSS* 5 (1960), 49 and Gaster, *VT* 4 (1954), 73, who understood שאל as meaning 'to question a witness in a law court.'

[8] "In the Akkadian texts from Ras Shamra published by Nougayrol in *Palais royal d'Ugarit*, III, 16.157, lines 25-28, p. 84, one reads the following curse: 'And he who shall annul this gift, may the storm-god, the lord of Mount Casius, interrogate him (*li-iš-al-šu*)'; see Gevirtz, "West-Semitic Curses and the Problem of the Origins of Hebrew Law," *VT* 11 (1961), 137-58." (Psalms I, 212); cf. Tromp, 21.

[9] Cf. WUS 420 for a long list of Ugaritic passgages, while UTG does not list this meaning for ʾrṣ, but does mention *arṣy bt yʿbdr*, in UT 51:I:19, IV:57; 1004:13; ʿnt: III:4-5, one of Baal's daughters and that in one of the tablets the earth deity: *arṣ w šmm š*, 'Earth-and-Heaven' was to receive an offering of a male head of small cattle. Driver , CML, 135,gave a brief list of Ugaritic passages for the various meanings of *ʾrṣ*, 'ground, soil,' or 'country, land,' or 'world above' or 'world below,' and listed the following passages for this last meaning: A I iii 6(!) 35 = 1 Aqht:112.141; B I i 8, 18 = 62:8.18; I* v 6, 15,16 = 67:V:5.16; vi 6, 25 = 67:VI:6.25; II viii 9,13 = 51:VIII:5-14; III ii 19 = 49:II:19.

[10] Gaster stated: "In Accadian, the netherworld is indeed called *bit muti*; cf. CT XVIII, 30 rev. 28-30, where É.KUR.BAD is equated with (a) *irsitu*, "earth, netherworld"; (b) *bit muti*, 'house of death'; and (c) *naqbaru*, 'grave'; cf. Ebeling, *Tod und Leben*, No. 5, rev. 17; Tallquist, *Totenwelt*, 7, n. 1; Haupt, *AJSL* 20 (1904), 161. Similarly, in Hebrew it is called by metonymy *mawet*, "Death"; Isaiah 28:15; 38:18; Hosea 13:14; Psalms 6:6; 9:14; 18:5 (?); 22:16; Job 28:22; 30:23, etc." (Thespis, 132); cf. Tromp, 23f.

[11] Cf. Tromp, 23, where he quoted H. Gunkel, *Schoepfung und Chaos*, Göttingen, 1895, 18 n. 1.

[12] Cf. esp. Dahood, Psalms I, 43.106.144 and Psalms II, 72.84. 176.190.232.353.

[13] UT 51:VII:45-52, Gray, Legacy, 54; the multitudes of the earth are also mentioned in ʿnt:III:25; cf. Gray, Legacy, 47.

[14] UT 51:VIII:7-20, Gray, Legacy, 55f.; cf. the translation by Pope in his commentary on Job, 73, quoted by Tromp, 23f.

[15] UT 67:VI:8-10, Gray, Legacy, 61.

[16] Gevirtz has collected the occurrences of several parallel expressions in Hebrew and Ugaritic, among them also ארץ//עפר . Cf. Job 14:8 and 39:14 *JNES*, 20 (1961), 43.

[17] 2 Aqht:I;28-29, Gray, Legacy, 109f.

[18] UT 76:II:20-25, Driver, CML, 117.

[19] Quoted by Tromp, 26; cf. Dt. 11:6, Gen. 4:11, etc.

[20] Cf. esp. n. 642 on 31:33, and n. 212 on 11:12, n. 741 on 36:28.

[21] Cf. n. 503 on 24:18 and the term כרם-ים ; Lehman, *VT* 3 (1953), 364; Croatto-Soggin, *ZAW* 74 (1962), 44-50; Tromp, 50f., who gives an outline of the arguments, adding his own; cf. Gaster, Thespis, 125 and 132 n. 22; Gray, Legacy, 96 n. 3 and 60 n. 4, where he connected *šd.šḥlmmt*, 'the tracts of the Stand of Death,' of UT 67:V: 19 with سَاحِلُ مَمَاتِينَ , 'plain of death,' proposed by Dussaud.

[22] Cf. e.g. Job 4:19, 7:21, 10:9, 17:16, 20:11, 21:26, 27:3, 32:8, 33:4.6.

[23] Gray, Legacy, 57, cf. Gordon, UL, 39.

[24] Driver, CML, 103.

[25] Cf. Gaster, Thespis, 134 n. 49 and now esp. Tromp, 122f., where he discussed several biblical passages.

[26] Cf. esp. n. 19 on 1:21.

[27] Quoted by Tromp, 124; cf. also Job 7:21, 10:9, 17:16, 20:11, 21:26, 34:14, etc.

[28] Accadian *irṣitu rapaštu*, 'the broad netherworld,' quoted by Tromp, 47 from Tallquist, *Namen der Totenwelt*, 14f; cf. also Gaster, Thespis, 206f.

[29] UT 67:II:2-4, Gray, Legacy, 58; cf. Gaster, Thespis, 206.

[30] Cf. עמקים, 'depths' in Ps. 130:1, Is. 59:10, Ezek. 27:34; UTG 1873, ʿ*mq* I, 'valley, plain,' and 1874, ʿ*mq* II, 'strong.'

[31] Cf. n. 276 on 15:30.

[32] UTG 2317, *rḥb*, meaning unsettled, probably some kind of vessel, and WUS 2497, *rḥb*, 'weit,' and *rḥbt*, 'grösseres Gefäss für Flüssigkeiten.'

[33] Cf. n. 548 on 28:5. The most recent study of these expressions is by Tromp, 180f.

[34] For a brief discussion of other biblical passages see Tromp, 95.142f.

[35] Cf. Tromp, 142, where he quoted Tallquist, *Namen der Totenwelt*, 37.

[36] Gaster, Thespis, 199, but cf. Gray, Legacy, 54 n. 5 and Gordon, UL, 37 for quite a different translation.

[37] Gaster, Thespis, 210. The Ugaritic text is very corrupt. UTG 692 does not translated *dpr*, while WUS 779 gives the meaning 'parfumieren,' cf. UTG 693 *dpru*, 'juniper,' and WUS 780, 'stark riechende Substanz?'

[38] Cf. Gaster, Thespis, 335.

[39] Cf. Gaster, Thespis, 199, where he stated: "The reference to Mot's subterranean domain as his 'city' (qrt) accords with the fact that 'City' (*ganzir*, *irkallu*) was a recognized name for the netherworld in Sumero-Accadian mythology (Tallquist, *Namen der Totenwelt*, 15f., 36; Langdon, Sem. Mythol., 161; Albright, *AJSL* 53 (1936), 11; idem, *Archaeology and Rel. of Israel*, 81)." (199).

[40] UT 51:VIII:10-12, Gray, Legacy, 55, but cf. the translations by Pope, Pope, 72 and Gaster, Thespis, 200; cf. also UT 1001:rev:8 where the phrase *brḥ ʾrṣ* occurs which could mean 'bars of the earth, underworld,' or 'bars of the city,' cf. Tromp, 154.

[41] Job 24:12 probably does not refer to the underworld but to and earthly city.

[42] Cf. e.g. Ps. 9:14, 107:18, 147:13, Is. 38:10, Jon. 2:7, Jer. 15:7, etc.

[43] So also Tromp, 153.

[44] Cf. Gaster, Thespis, 132 n. 19, where he cited the Accadian expression *bit muti*, 'house of death.'

[45] Cf. esp. Job 17:13 and 3:13, 7:21, 21:16, 14:12, 21:26 and Ps. 139:8, Prov. 7:27, Ezek. 32:25, etc.

[46] For a survey of the various opinions and etymologies cf. Tromp, 158f.

[47] Gray, Legacy, 55 and esp. n. 5.

[48] Psalms II, 304.

[49] Cf. Tromp, 159, who translated Ps. 88:6: "Among the dead is my couch; among the slain, buried in the grave." Cf. Psalms II, 301, who translated: "In Death is my cot like the slaughtered My couch is in the Grave," For Pope's reading cf. *ḫpṯ* as 'infirmary,' see EUT, 65 and as 'Leichenhaus der Erde,' WdM, 300f. Cf. also UTG 995, *btḫpṯt* 'into the nether regions' (51:VIII:7; 67:V:15) is usually divided *bt ḫpṯt* (because of ביתהחפשית in 2 Kg. 15:5 = 2 Chron. 26:21)." and WUS 1071, 'Unreinheit, Verwesung.'

[50] Cf. Tromp, 154, where he quoted J. Zandee: "When death sets in the body stiffens. Man cannot move and go where he wants. This is the cause of considering death as a being fettered or an imprisonment" (*Death as an Enemy according to Ancient Egyptian Conceptions* (Leiden), 1960, 78). Cf. also Tromp, 155 n. 10, where he mentioned the name of the Accadian goddess of the underworld, *ša ṣibitte*, 'goddess of imprisonment.'

[51] UT 1 Aqht:147, Gray, Legacy, 121 and n. 4, where he explained that he related *knkn* to the Arabic كَنَّ , 'to conceal.'

[52] UT 67:V:13, Gray, Legacy, 59, and n. 5: "*knkny*, the final *y* indicating a place-name, suggests the Arabic كِنّ 'a place of concealment'." Cf. the previous note. UTG 1268 has *kn(kn)* (?) 'a jar/ urn for burial.' cf. *kknt*, 'jar,' and 1269 *knky*, place n. = the mountain residence of a god. WUS 1340, 'Urne ?' and 1341, *knkni*: 'unterweltlich ?'

[53] טמון as a name for the underworld was proposed by Tromp, 46f. Note the parallel with עפר in Job 40:13. Pope translated טמון, 'infernal crypt' (Pope, 265). Tromp added: "In Egypt the dead are sometimes called "those hidden of place" (Zandee, 97). In the Judenfriedhof at Worms the writer found that most epitaphs start with the words *pô ṭāmûn* (Here has been buried). Perhaps the name "Hidden Place" was derivedfrom the grave." (47 n. 114). The interpretation of טמון reveals an allusion to this name in Job 3:21, which Dahood translated: "Who waits for Death that it might annihilate him, and that the Hidden Place might bury him." (Tromp, 47 n. 115). סתר, 'the Hidden Place" in Ps. 139:15, parallel to ארץ, is another name for the underworld, according to Tromp, his translation is: " ... I was made in the Secret Place, woven in the depths of the nether world" (Tromp, 47).

[54] Cf. Tromp, 155; cf. also Lam. 3:6ff., Ps. 107:10.

[55] Cf. Tromp, 155, cf. also Job 36:8, 40:13, Ps. 69:34, 79:11, 102:21, 142:1.8.

[56] Dahood, HUL VII, 348; cf. n. 609 on 30:23. Other scholars translated the text as follows: "(Then)they set (face) toward the mountain of *Ll* toward the Convocation of the Assembly." (Gordon, UL, 13); "(Then) verily they set (their) faces toward the mount of El, toward the full convocation." (Driver,CML, 79); "(straightway) they turn (their faces) toward Mount *L-l*, the assembly of the Parliament (divine)." (Gaster, Thespis, 156). Gray, Legacy, gave no translation.

[57] In the Egyptian Book of Gates the dead are called 'drowned ones' (Zandee, 236, cf. Tromp, 60). In Accadian *apsû* and *tehôm* sumbolize the chaos waters. Ereskigal, the goddess of the netherworld is identified with Tiamat (Tallquist, *Namen der Totenwelt*, 8, cf. Tromp, 60).

[58] So Pope, EUT, 72f.

[59] UT 51:IV:20-22, Gordon, UL, 31; cf. n. 554 on 28:11.

[60] Tromp, 54f. where he discussed the relevant etymologies and quoted some Ugaritic texts. Cf. UTG 779: "*hmr*: *mhmrt* (67:I:7-8) 'gullet' // npš 'throat'; *hmry* (51:VIII:12; 67:II:15): n. of Mot's town. G. Widengren (*VT* 4 1954 98-99) supports *mhmrt* 'gullet' by همر 'to pour down'. Cassuto (*IEJ* 12 1962 81) associates *mhmrt* & Mot's city *hmry* with מהמרות (Ps. 140:11) 'deep pits' (or, as it is sometimes rendered, 'watery pits')." Cf. WUS 847, *mhmrt*, 'Schlund, Tiefe.' Driver translated *hmry* 'miry' (CML, 137) and *mhmrt*

'watery abyss,' relating it to "Arab. hamara 'poured down', Ugar. hmry 'miry' ..., Hebr. mahāmōrôt 'watery, miry depths'." (CML, 159 n. 16).

[61] Gray, Legacy, 56 and his explanation of mhmrt in n. 5. He related hmr to Arab همر , 'to pour down,' (cf. همّار 'a babbler') mhmrt, therefore, 'the place of pouring down.'

[62] Gray, Legacy, 55, where in n. 6 he related hmry to Arab. همرة , 'confusion;' cf. previous notes 61 and 60.

[63] UT 51:VIII:4, Gray, Legacy, 55.

[64] UT 2 Aqht:I:33-34, Gray, Legacy, 110, where he wrote in n. 9: "The word ṯ'eṭ suggests the Arabic ثعط , which, however, means 'to have a bad smell'. Black and stinking mud, however, is called ثأطة . The reference in the Ugaritic text is no doubt to mud mixed with dung for the sake of consistency. There is no doubt to the general meaning of the passage, as the verb ṭḥ indicates, this being cognate with the Arabic طحّ , to smear, or spread'. The smalls roof-roller on the roofs of modern Arab village houses indicates the importance of this operation—where the roofs are of beaten mud."

[65] UT 2 Aqht:II:7-8, Gordon, UL, 87, cf. UTG 2628, 'a day of mud (= ثأطة).' Cf. n. 186 on 9:23. Cf. also KB, 955 where שוט is related to سوط 'collected waters,' and the translation is 'spate.'

[66] M. Tsevat, "The Canaanite God Salah," VT 4 (1954), 41-49; cf. the Accadian ši-li-iḫ-ti ša nar bāni-ti: the mouth (branch) of the Baniti canal (Tromp, 149 n. 94).

[67] Cf. esp. n. 669 on 33:18. The word was studied recently by Tromp (Tromp, 147f), cf. Tsevat, VT 4 (1954), 41-49; D. Leibel, "ʿbr bšlḥ," Tarbiz 38 (1964), 225-227. Dietrich-Loretz, BO 32 (1966), 132B. The meaning of שלח 'canal' is undisputed for Neh. 3:15 and it may also have this meaning in Song of Songs 4:13, referring to the 'canal' of the garden (Tromp, 150f.). Cf. also the use of שלח in the meaning 'to make to cross the Channel' in Job 8:4, 14:20, (18:8), (27:22), 33:18, 36:12.

[68] Dahood, NWSPJ, 58 quoted also by Tromp, 59.

[69] Cf. Gaster, Thespis, 357 and Gen. 4:11-12, Num. 35:33,etc; cf. also Gray, Legacy, 117.

[70] UT 1 Aqht:I:42-48, Gray, Legacy, 118.

[71] Tromp, 59.

[72] See I, I, 4.

[73] Ut 67:I:4, Gray, Legacy, 56.

[74] UT 49:II:18.

[75] UT 49:II:24-25, Gray, Legacy, 68.

[76] Krt:19, Gordon, Ul, 67.

[77] UT ʿnt:III:38-44, Gray, Legacy, 47.

[78] HUL VII, 343, where he translated Job 15:30:

"He will not escape from the Darkness,
His shoots the Flame will wither,
Nor will he escape from its massive mouth."

and he commented: "At the same time comes to light the theme of fire in hell, a theme hitherto best known from the New Testament (cf. Mark 9:43; Luke 16,24). But cf. Ps 140,11, "May he heap upon them hot coals, into the Fire may he plunge them!" as proposed in Psalms III. Consult also Ecclus 9,8, ... "Because of a woman many have been pitted, and thus her lovers are consumed by fire". Job 20:26 may likewise allude to this theme, especially since it pairs *ḥōšek*, "darkness", with *ʾēš*, "fire", a brace comparable to *ḥōšek* // *šalhābet* in our verse." (HUL VII, 343). Tromp, while discussing Ps. 21:10 stated: "The imagery of this verse is very pregnant; it is a suggestive example of the development found in the Hebrew use of words and images concerning Sheol. On the other hand this "blazing oven" is reminiscent of later Hell; on the other hand the use of *blʿ* suggests that Yahweh has adopted a characteristic trait of Sheol. Yahweh appropriates a quality of Death; the fire, currently an expression of his anger, becomes also the instrument of his wrath, chastisement which is inflicted in Hell on those who resisted his holy will." (Tromp, 191).

[78a] Cf. n. 192 on 9:31.

[79] "Sheol and Abaddon lie open for the Lord,
how much more the hearts of men!" (RSV), cf. Tromp, 80f.

[80] "Sheol and Abaddon are never satisfied,
and never satisfied are the eyes of man." (RSV).

[81] "Is thy steadfast love declared in the grave,
or thy faithfulness in Abaddon? (RSV).

[82] UT 52:8-9, Gray, Legacy, 95. UTG 2479 translated mt wšr, 'Death and Evil,' relating šr to Arabic شَرّ 'evil.' Driver translated šr, 'undid, destroyed,' and related it to "Syr. šra 'undid, loosed; destroyed; dismayed'" and compared mt wšr to "Syr šrāyâ dmantâ = θανάτου κατάλυσις " (CML, 148 n. 9.10), Gray translated it 'the dissolution of death' (Legacy, 95 n. 8).

[83] Tromp, 81.

[84] Psalms I, 230, cf. Ps. 37:20, Jer. 9:11, Joel 1:11.

[85] Cf. חֹרֶב , 'dryness, heat, Desolation,' חָרְבָּה 'desolated place, ruin,' חָרָבָה , 'dry ground,' חַרְבוֹן 'dry heat' (KB 330).

[86] Tallquist, Namen der Totenwelt, 17, 22f., quoted by Tromp, 72 n. 234.

[87] This has been recognized by several scholars, cf. e.g. Tromp, 65 on Job 33:22; Gaster stated: "Similarly, in Hebrew it is called by metonymy mawet, "Death"; Isaiah 28:15; 38:18; Hosea 13:14; Psalms 6:6; 9:14; 18:5 (?); 22:16; Job 28:22; 30:23, etc." (Thespis, 132, n. 22). "Arabic ard mawat denotes "ownerless, discarded, and waterless land." Cp. also mawatun, "uncultivated land"; land with no herbage or pasture," etc.;" (Thespis, 132 n. 22). Cf. esp. n. 674 on 33:22.

[88] Dahood, HUL V, 435f.; cf n. 674 on 33:22.

[89] UT 51:VIII:7, Gray, Legacy, 55.

[90] UT 51:VIII:12, Gray, Legacy, 55.

[91] Pope, WdM, 301.

[92] UT 51:VIII:13, Gray, Legacy, 55.

[93] UT 51:VII:49, Gray, Legacy, 54.

[94] UT 67:V:17, Gray, Legacy, 60. He related ʾell to Arabic أَلِلَ and the adjective أَلِيل , 'bereaved,' and to the even closer cognate אֱלִיל , 'nothingness,' as adduced by Driver, CML, 136, who translated 'inanition.' Gaster simply translated: "and thou wilt experience nothingness" (Thespis, 211); cf. לא , 'Nothing,' see index.

[95] Cf. UT 67:V:6f.; Tromp, 187, where he studied the following aspects of the underworld: 'No posessions' (Ps. 49:17f., Job 15:28f.), 'No memory' (Ps. 88:13, Qoh. 9:5),

'No knowledge' (Job 14:21, 21:21, Ps. 49:21, Qoh. 9:10), 'No joy' (Sirach 14:16), 'No return' (2.Sam. 12:23, 2. Macc. 12:43ff, Job 16:22, 10:2, 7:9f), 'No end' (Jr. 51:39, Job 14:12, 16:22, Qoh. 11:8).

[96] Cf. n. 20 on 1:21.

[97] See n. 563 on 28:22.

[98] Cf. the indices in Psalm I and II.

[99] "In Egyptian writings the conception of Death as an adversary is so clearly formulated, that a book on Egyptian after-life conceptions can be entitled "Death as an Enemy". The principal demon, Apophis, is called simply "The Malicious One" because he and his colleagues do not leave humans in peace, neither on earth nor in the nether world. In Accadian laments a chief enemy is not found; the numerous and various hostile demons, however, often penetrate into human life, frequently disguised as human adversaries." (Tromp, 110).

[100] Psalms I, 76.101. Dahood interpreted both צרי of Ps. 13:5 and איבי of Ps. 18:4 as a plural of majesty. The plural form איבי is also used for Death in Ps. 30:2, 41:3, the singular in Ps. 7:6, 13:3, 31:9 61:4. Cf. also שנאי, 'my Enemy,' in Ps. 9:14 and צרות, 'the Adversary,' in Ps. 31:8. Could such an interpretation of צרות by Dahood change the meaning of Job 5:19?

[101] Tromp, 113.

[102] Gaster, Thespis, 125.

[103] UT 51:VIII:7-15, Gray, Legacy, 55, cf. UT 67:II: 14-16.

[104] UT 52:8-9, Gray, Legacy, 95f; cf. n. 348 on 18:13 for a discussion on בכור מות.

[105] So Gaster, Thespis, 207, followed by Tromp, 9.102, but cf. the translation 'thine forever,' by Gordon (UL, 39), and 'thy substitute,' by Gray (Legacy, 58) who related ʿlm to Hebrew צלם, 'image' (ibid., n. 7). UTG has: 'he of thine eternity = thy perpetual slave,' cf. 1801, ʿbd ʿlm (Krt:55.177.271), 'a permanent slave.'

[106] Tromp, 102.

[107] Cf. Gaster, Thespis, 175.206f.

[108] UT 49:II:9-11, Gray, Legacy, 67.

[109] UT 51:VIII:14-20, Gray, Legacy, 55f.

[110] UT 67:I:4-8.12-22, Gray, Legacy, 56f.

[111] UT 67:II:2-6, Gray, Legacy, 58.

[112] UT 51:VIII:26-29, Gordon, UL, 37.

[113] Cf. the following biblical passages: Num. 16:30-32, Prov. 1:12, 30:16, Dt. 32:24 (רעב//רשף), Jer. 18:21 (רעב//ידי־חרב), Is. 5:14. Ps. 141:7; Gaster, Thespis, 206; Tromp, 26.103; Dahood, Psalms I, 32f.203.

[114] Cf. UT 51:VIII:15, quoted above.

[115] UT 67:I:12f., quoted above.

[116] UT 67:II:20, Gordon, UL, 40.

[117] UT 49:VI:30-31, Gray, Legacy, 75.

[118] UT ʿnt:III:40-41, Gray, Legacy, 47, cf. UT 49:II:30, Gray, Legacy, 68, UT 49:V:8f., Gray, Legacy, 73, note also Gaster's translation and interpretation of UT 67:I:1f. He suggested that the text speaks of the death of Mot (Thespis, 201f.).

[119] UT 67:I:12.

[120] Tromp has studied this subject most recently and he stated: "In Accadian literature every god is said to have his net to drag his enemies into the nether world; Widengren affirms that in Sumerian texts also gods know the use of nets and snares and the same is ascertained by Kristensen for Egyptian texts. Eliade collected an impressive amount of evidence about this motive. ... In the Semitic area, Tammuz is "Lord of the snares"; Widengren mentions the Accadian god Alluhappu, "hunting net"." (Tromp, 172f.). He also referred to the following passages in the Psalms which use this motif: Ps. 5:11, 10:9, 18:6, 35:5, 42:7, 56:14, 91:3.5, 107:10, 116:8, 124:7, 140:5-6.

[121] Cf. Tromp, 175, who also refers to Ezek. 32:3 and Hosea 7:12 (cf. Ps. 124:7), and Ps. 66:11. The transfer of this motif to the enemies of the Psalmist is evident in Ps. 140:6 and in 2. Tim. 2:26 it was transferred to the Devil (Tromp, 175).

[122] UT 126:V:24-29, Driver, CML, 45.

[123] WUS 2661, š‘tqt, 'Heilsgöttin, diedas Alter verlängert,' Wus 2119, ‘tq, 'weichen, vorübergehen.' UTG 1938, ‘tq, 'to pass,' š‘tqt (127:1.13), 'she-who-causes-(sickness)-to-pass-away;' WdM, 294, 'Die (Krankheit) verbeigehen lässt;'cf. Hebrew עתק, 'proceed, grow old, move on.' For Sumerian and Accadian parallels of sickness, death inhabiting the human body see Tromp, 116 n. 75.

[124] Ut 127:1-16, Driver, CML, 45.

[125] Tromp, 63f., he discussed Ps. 18:17, 29:3, 68:23, 77:20, 89:10, 93:3.4., 135:6, 124:4f., Jonah 2, 4:6, Job 33:22, Ezek. 26:19, Lam. 3:54, and referred to the passages which speak of the victory of Yahweh over the Sea/Yam: Ps. 74:13, 89:26. 24:2, Nah. 1:4, Is. 44:27, Hab. 3:8, Is. 51:10, historized in Jer. 6:23, Ps. 65:8, etc. (Tromp, 63 n. 194).

[126] Gaster, Thespis, 125, "Yam, ..., is the god of the sea; but of the sea in an extended sense, which includes all lakes, rivers, and other inland expanses of water, such as were considered in ancient thought to be fed by the upsurging of the subterranean ocean. He is described explicitly as "Lord of the Sea" and "Prince of the Stream." Cf. also 130 n. 14: "The word "sea" is used in this extended sense in all the Semitic languages;"

[127] UT 137:18-19, cf. 34-35, Gray, Legacy, 24.

[128] UT 137:21-24, Gray, Legacy, 24f.

[129] UT 137:36-38, Gray, Legacy, 25.

[130] UT 137:24.27-28, Gray, Legacy, 26 n. 1.

[131] UT 68:25-27, Gray, Legacy, 28.

[132] UT 68:30-34, Gray, Legacy, 29.

[133] See Gaster, Thespis, 137f. and note esp. the table on 150-151, and the principle biblical passages which allude to this motif: Is. 51:9-10, Nah. 1:3-4.8-9.12, Hab. 3:8, Ps. 74:13-14, 89:9-10, 93, Job 7:12, 26:12-13 and also Is. 27:1, 30:7, Ezek. 29:3-5, 32:2-6, Job 9:13, 41:17-26.

[134] Gaster, Thespis, 130 n. 16.

[135] The root of לויתן is usually given as לוה I, 'accompany, be joined to,' cf. Arabic لَوَى , 'twist,' (KB, 475). לויתן occurs only in a few biblical passages:

Is. 27:1, Ps. 74:14, 104:26, Job 3:8 and 40:25. Cf. also n. 837 where Tur-Sinai's opinion is cited.

[136] UT 67:I:1.18, *ʿnt*:III:34ff., 75:I:8 (*ltn*, untranslated by Driver, CML, 71 and Gordon, UL, 53). *UTG* 1400 (no translation or comment), WUS 1488 ('mythisches Tier,'), UT 9:17, *š*. *ʿnt ltn* (untranslated) is listed in addition to I* AB, I.1 = 67:I:1. As to the relationship of Ugaritic *ltn* to Hebrew לויתן Albright offered the following equation: Can. *Lòtân* (for **Lawtân*): *Liwyâtân* = Can. *qartêm* (two towns): *qiryātāyim* (*CBQ* 2 (1945), 30.

[137] Gaster, Thespis, 202.

[138] UT 67:I:18, Gray, Legacy, 56.

[139] UT ʿnt:III:34-43, Pope, Job, 276. The translations of this text are rather divergent and should be compared: Gaster, Thespis, 240; Driver, CML, 87; Gray, Legacy, 47.

[140] Gaster, Thespis, 152 n. 35, 239.

[141] Gordon, UL, 49.

[142] Cf. e.g. Dahood's remarks on Ps. 68 in Psalms II, 133.144f., 149f., and Ps. 74:13 in Psalms II, 205.

[143] רהב , 'stormer, importuner,' sg. = Egypt, Ps. 87:4, Is. 51:9, Ps. 89:11, Job 9:13, 26:12; pl. = Ps. 40:5 and רְהָבָּה in Is. 30:7; from the root רהב ,'storm against, importune, confuse,' cf. acc. 'tremble,' رهب , 'be alarmed,' (KB, 875.876), cf. Dahood, Psalms II, XXVI.300.314.

[144] Psalms II, 314 on Ps. 89:11.

[144a] Heidel, *The Babylonian Genesis*, 30-31, where he discussed the *rêşêša* in Tablet IV.1.107, the smiting of Tiamat is referred to in Tablet IV. 1. 130.

[144b] Resheph is identified in Cyprus bilinguals with Apollo. For a detailed study of Resheph see Dahood, "Ancient Semitic Deities in Syria and Palestine," *Studi Semitici* 1 (1958); cf. also n. 148.

[145] See UTG 2356 for a list of occurrences and note the personal names with the element *ršp*.

[146] Krt:19, Gordon, UL, 67; cf. Gray, Legacy, 133 and n. 5, a long note on Resheph, cf. 147 n. 5.

[146a] Cf. Albright, Yahweh and the Gods of Canaan, 121f. where he categorically stated: "The usual translation 'Resheph-of-the-Arrow' is naturally wrong; see Samuel Iwry, *JAOS* LXXXI (1961), 27-34." (121 n. 75). Studying the inscriptions on arrowheads Iwry made the following observations: "We are, therefore, inclined to believe that the three el-Khadr arrow-heads, the Phoenician inscribed arrowhead and the Ruweiseh arrow-head, all of a similar type and all bearing the word *ḥs* followed by a personal name, were objects of belomancy, i.e., they were used for divination or drawing of lots by means of arrows. That this practice was widespread in antiquity is a fact which is more than sufficiently evident from various sources. It is alluded to in some of the early Mesopotamian documents, it is mentioned in the Nuzi texts, in early Biblical narratives down to the Rabbinic Aggadic materials ... and pre-Islamic Arabian lore." (28). According to Iwry the word *ḥṣ* had actually developed a double meaning: "In meaning and spelling it corresponds to the Arabic word for a "little arrow," *ḥaẓwah*, which means also, significantly enough, 'luck' or 'good fortune,' and which modern lexicographers, cognizant of the semantic relationship between the Arabic words for "luck" and "arrowhead," call *ḥaẓwah* Lospfeil or "lot-arrow," and compare with the Hebrew equivalent *ḥṣy* used in I Sam. in the story of arrow-throwing between David and Jonathan and also in II Kings 9:24. *Ḥṣ* in the form in which it appears on our inscription may well be identified with the Arabic *ḥaẓẓ*, meaning "lot, portion, good luck, fortune, chance." Seen from this angle the word *ḥeṣ* must have had a double significanse, both as a weapon and as good fortune." (30). This double meaning is also found in Ugaritic. Already Gordon had translated *ḥyt.ḥẓt.tḥmk*, 'Lucky life is thy word' (UT 51:IV:42 and ʿnt:V:39, Gordon, UL, 23.32). It is for these reasons that Iwry suggested to translate *bʿl ḥẓ ršp* as 'Lord of luck' or 'Lord of good fortune.'

[147] Gray, Legacy, 194 n. 1.

[148] UT 127:54:58, Gray, Legacy, 150. Gray also commented on the association of Horon with Resheph and Anat in the Harris Papyrus and the worship of Horon in Egypt and went on to say: "A further connection between this deity and Palestine may be suggested by an inscription from Delos in the 2nd century B.C. where the god ʼΑυρωνας is associated with Heracles as a deity of Jamnia. Now the companion of Heracles is normally Iolaos, who appears at Carthage as Aslepius the healing deity. As one with power over life and death, then, Horon, if the identification Auronas-Horon is correct, is quite in character in Krt's imprecation on his rebellious son. We note further in this connection that in the vicinity of Beth-Horon there was a site Yirpeel 'God

heals', (Joshua xviii, 27). Albright, on the other hand, believes that Horon was a chthonic deity identified with Rešef or Šulman, the Canaanite hypostasis of the Babylonian Nergal, the deity of pestilence and the underworld. As a further explanation it may be noted that in Arabic حور is found referring to the planet Jupiter, which refers in Mesopotamian incantation texts to Nergal." (Gray, Legacy, 179f.).

[149] Cf. e.g. Dahood's discussion on Ps. 38:3 (Psalms I, 235 and on Ps. 64:8 (Psalms II, 106, cf. Ps. 18:47 and Jer. 10:10), Ps. 76:4 (Psalms II, 218, רשפי , 'his thunderbolts,' cf. 78:48), and 77:19 (Psalms II, 232, where the tripartite division of the universe is mentioned which has a counterpart in Ugaritic, Dahood noted: "T. H. Gaster has translated UT, 128:II:7, ʿdt ilm tlth, "the company of the gods in its tripartite division." with the commentary that Baal and Yarih are gods of heaven; Resheph is a god of the netherworld and Kothar is associated with the sea. Cf. Philip ii 10, ... ")(232). Cf. UHP, 39. Cf. also Ps. 91:5 (Psalms II, 331f., where Dahood referred to UT ʿnt:pl X:IV: 11 which also associates 'night' and 'arrow.').

[150] Tromp, 107f.

[151] Cf. esp. Dt. 32:23-24, Job 6:4, 16:12-13.

[152] Most recently by Tromp, 176f. , who listed the most important literature in n. 1; cf. also n. 615 in the second part of this thesis on Job 26:5. The etymology of Rephaim is of no real use for a better understanding of their function and character: רפה , 'sink, relax, drop;' רפא 'to join, mend, heal, gather, or give back fecundity (so in Gen. 20:17 and 2. K. 2:21).'

[153] Virolleaud, C, "Les Rephaim," RES (1940), 77-83; "Les Rephaim, Fragments de poèmes de Ras Shamra," Syria 22 (1941), 1-30.

[154] Caquot, "Les Rephaim ougaritiques," Syria 37 (1960), 75-93.

[155] Gray, Legacy, 130, cf. also 211.

[156] Gray, Legacy, 130f. He referred to the popularity of the cult of the tombs of the dead ancestors. But noted that the Israelites emphasized the negative aspect of the belief, e.g. the curse of infertility in Gen 4:11-12, the drought after the massacre of the Gibeonites 2. Sam. 21:1. and then he stated: " As this belief in the influence of the dead over fertility lost ground in Israel, or was

eliminated from the Old Testament by orthodox editors, רפאים ('dispensers of fertility') became the term for the prehistoric inhabitants of the land, as in Genesis xiv, 5; xv, 20; Deuteronomy iii, 11; Josh. xii, 4; xiii, 12; xvii, 15." (131). Cf. also the statement by Tromp: "... in ancient Greece local heroes were considered as protectors, as minor deities especially acting as healers. In Greek mythology, all chthonic deities dominate death and life, flowering and fading. The same fact is attested for Babylonia. Certainly this healing character of the Rephaim does not appear in the OT." (Tromp, 179).

[157] UT 1 Aqht:38f., Gray, Legacy, 117.

[158] Gray, Legacy, 18. Gray took rpʾe in the same sense as it is used in Gen. 20:17 where Yahweh restored fertility to the harem of Abimelech and in 2. K. 2:21 where Elisha restored the fertilizing properties of the water of the spring at Jericho.

[159] UT 1 Aqht:61f., Gray, Legacy, 118f.

[160] UT 126:III:12-17, Gray, Legacy, 149.

[161] Gordon, UL, 75.

[162] Tromp, 177.

[163] UT 126:III:2-4, Gray, Legacy, 146, see esp. n. 5. and Gray, The Krt Text in the Literature of Ras Shamra, 19 an 59.

[164] So Gray, Legacy, 126, cf. UT 121 (invitation), 122 (coronation ?) and 124 (restoration of the dynasty and banquet), but the text is corrupt and a correct interpretation is difficult.

[165] UT 121:II:3-4, Gray, Legacy, 127.

[166] UT 121:II:5-10, Gordon, UL, 102.

[167] UT 124:1f., Gray, Legacy, 127.

[168] UT 124:8-11, Gray, Legacy, 128.

[169] UT 62:17-20, Gray, Legacy, 64.

[170] UT 62:43-52, Driver, CML, 115, cf. also UT 123:5.6 for the parallel rpʾum//ʾelnym.

[171] Gray, Legacy, 129, cf. also ʿnt:IV:78-80.

[172] Cf. esp. Tromp, 164 n. 29 and the literature there.

[173] UT 3 Aqht:27-37, Gray, Legacy, 115f.

[174] UT 68:18f., Gaster, Thespis, 167 and note his comment.

[175] UT ʿnt:III:42, Gray, Legacy, 47; cf. Gordon UL, 21; Gaster, Thespis, 239, who commented: "We cannot yet identify the mythological monsters whom 'Anat here enumerates. Conceivably, the "mighty bitch" was some Semitic counterpart of Cerberus. Note that in Mesopotamian mythology, the infernal goddess Ninkarrak is attended by a hound (or hounds), ... "

[176] Cf. n. 609 on 30:23.

[177] W. A. van der Weiden and Dahood, see n. 609 on 30:23.

[178] UT 2 Aqht:VI:26f. and 34f., Gray, Legacy, 112f.

[179] Cf. also the remarks by Tromp on the verbs שוב (167.86.88), הלך (167f), דחה (93.172), בלע (172. 125ff.).

[180] J. Pedersen, Israel, Its Life and Culture, I-II, London, 1964, 462, quoted by Tromp, 77.

[181]

רחם, 'the Womb,' 3:11 (בטן), (10:18), 24:20
(רמה), 30:15 (בטן), 38:8 (דלתי ים).

בטן, 'the Womb,' 1:21 (אמי), 3:10 (עמל, דלתי),
3:11 (רחם ?), (10:19 (קבר)), (20:20),
(20:23), 31:15 (רחם), cf. 17:14, 24:20,
38:8.

PART II

THE TEXT OF THE BOOK OF JOB

CHAPTER I

TRANSLATION

Chapter 1

1 A man there was in the land of Uz, Job[1] was his name. That man was blameless and upright, one who feared Elohim and shunned evil.

2 Seven[2] sons and three[3] daughters were born to him.

3 His property was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and many servants, so that he was the wealthiest of all the Easterners.[4]

4 His sons used to hold feasts,[5] each in his house on his day, and they would send and invite their three[6] sisters[7] to eat and drink with them.

5 When the feast days were over, Job would send and have them purified. He would get busy in the morning and offer sacrifices for each of them, for he said,
'Parhaps my sons have sinned,
 And cursed Elohim in their mind.'
Job did this every year.[8]

6 And the day arrived when the Sons of Elohim come and present themselves before Yahweh, and the Satan[10] also came with them.

7 Yahweh said to the Satan:
'Where did you come from?'
The Satan answered Yahweh:

'From roaming the earth,
And strolling about it.'
8 Yahweh said to the Satan:
'Have you marked my servant Job?
There is none like him on earth,
A blameless and upright man
Who fears Elohim and shuns evil.'
9 The Satan answered Yahweh:
'Does Job fear Elohim for nought?
10 Have you not hedged him round,
Him and his household
And everything he has?
His efforts you have blessed,
And his property has increased in the land.
11 Just reach out and strike what he has,
And he will curse you to your face.'
12 Yahweh said to the Satan:
'Here, all he has is in your power,
But do not lay hand on him.'
Then the Satan went out from Yahweh's presence.

13 And the day arrived[10a] when Job's sons and daughters were eating and drinking wine in the oldest brother's house.

14 A messenger came to Job and said:

'The oxen were plowing[11] and the she-asses were
pasturing on their grazing plots[12]
15 When the Sabeans attacked and took them.
The boys they put to the sword.
I alone escaped to tell you.'
16 While he was still speaking,[13] another came and said:
'Lightning(Fire of Elohim) fell from heaven [14]
And burned the sheep and the boys and consumed them.
I alone escaped to tell you.'
17 While he was still speaking, another came and said:
'The Chaldeans formed three companies[15]
And fell on the camels and took them.
The boys they put to the sword.
I alone escaped to tell you.'
18 While he was still speaking another came and said:
'Your sons and your daughters
Were eating and drinking wine
In the house of their oldest brother,
19 When, lo, a great wind came
From across the desert
And struck the four corners[16] of the house.
It fell on the young folk and they died.
I alone escaped to tell you.'
20 Then Job rose and tore his robe and shaved his head.
He fell on the ground,[17] and worshipped.[18]

21 He said:
'Naked I came from my Mother's Womb,[19]
And naked I shall return There.[20]
Yahweh gave, Yahweh took away.
Blessed be Yahweh's name.'
22 Inspite of all this(indignity?)[21] Job did not sin,
Nor did he direct (his) contempt[22] to Elohim.

Chapter 2

1 The day arrived when the Sons of Elohim come to present themselves before Yahweh, and the Satan also came with them to present himself before Yahweh.

2 Said Yahweh to the Satan:
'Where did you come from?'
The Satan answered Yahweh:
'From roaming the earth
And strolling about it.'
3 Yahweh said to the Satan:
'Have you marked my servant Job?
There is none like him on earth,
A blameless and upright man,
Who fears God and shuns evil?
He still holds fast to his integrity,
Though you incited me against him
To destroy him[23] without cause.'

4 And the Satan answered Yahweh:
'Skin for skin.[24]
All that a man has
He will give for his life.
5 Reach out and strike him,
Touch his bone and flesh,
And he will curse you to your face.'
6 Yahweh said to the Satan:
'Here, he is in your power;
Only spare his life.'
7 The Satan went out from Yahweh's presence and afflicted Job with a foul pox[25] from the sole of his foot to the crown of his head.[26]
8 He took a potsherd to scrape himself, and sat in the ashes.
9 His wife said to him:
'Do you still maintain your integrity?
Curse Elohim and die.'
10 Job said to her:
'You talk like a foolish woman, you talk loudly,[27]
The good(fortune) we accept from Elohim,
We certainly[28] should then also accept the evil(fortune).'
Inspite of all this(indignity?),[29]
Job did not sin with his lips.
11 When Job's three friends heard of all the evil indignity[30]

that had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They arranged to meet together to go and condole and comfort him.

12 When they saw him from afar, they could not recognize him, and they raised their voices[31] and wept; each tore his robe and sprinkled dust on his head, (which they raised?) heavenward.[32]

13 They sat with him on the ground[33] seven days and seven nights,[33a] and no one said a word to him, for they saw that his anguish was very great.

Chapter 3

1 After[34] this Job opened his mouth[34a] and cursed his day.

2 Job spoke out and said:

3 'Damn the day[35] I was born,
The night[35] that said, 'A boy[36] is begot.'
4 That day, let it be Darkness.[37]
Eloah ignore it from Above,
No Daylight(Sun) break upon it,[38]
5 Let the Darkness[39] and Shadow of Death(Mot) keep it,[40.41]
Let the Cloud[42] settle over it,
Let the Strong Ones of Yam[42] terrify it.
6 That night,[43] let the Gloom[44] seize it.
Let it not be seen[45] among the days of the year,

Into the number of months let it not enter.[46]

7 Yea, that night let Sterility[47] be (in it),

Let no joyful sound occur in it.

8 Let the Elite of Yam(the Sea cursers)[48] pierce it,

Who are skilled in the lowings of Leviathan.[48]

9 Let the Twilight Stars(Venus and Mercury?)[49] darken it,

Let it cry out[50] for the Light(Sun)[51] but there is none,

Nor let it enjoy[51a] the Pupils(Eyes) of Dawn(Venus and Mercury?).52.53

10 For it did not close the Doors of its Womb,[54]

Nor did it remove[54a] trouble(the Trouble?) from my eyes (me).

11 Why did I not die from conception(enwombed, in the womb, the Womb?),55

Or emerge from the womb(the Womb?) and then expire?

12 Why did knees receive me,

Or breasts give me suck?

13 For now I would be lying quiet;

I would be asleep and at rest,[56]

14 With kings and councelors[57] of the city(land),[58]

Who (re)built for themselves ruins(graves?).

15 Or with princes who had gold,

Who filled their houses(graves)[59] with silver.

16 Like a stillbirth would I were hidden(concealed)

Like babes that never saw the Light(Sun).[60]

17 There[61] the rich(wicked)[62] stop striving,

There[61] indeed they rest tired of wealth.[62]

18 Where prisoners take ease together,

Heedless of the slave driver's shout.

19 Small and great are There,[61]

Namely, slave, freedman, his master.[63]

20 Why is the Light(Sun, life?) given[64] to the wretched,

Life to the bitter in spirit(life),

21 Who yearn for Death(Mot),[65] and to be no more,[66]
or Who waits for Death that it might annihilate him,
Seek it like the treasure-trove,
or And that the Hidden Place might bury him
22 Happy to reach the burial heap(grave),67

Happy to find the grave?

23 To a man whose way is hidden,

Whom Eloah has fenced about?

24 From the face(surface) of my flesh(body)[68] come sighs,

Groans are poured[69] me as water.

25 If I entertain a fear, then it comes upon me,[70]
or What I feared terribly has come upon me,
What I dreaded has happened to me.
26 I have no rest,[71] no quiet,

No repose, but continual agony.'

Chapter 4

1 Eliphaz the Temanite then spoke:

2 'Should one dare a word, could you bear it?

But who could now restrain[72] himself from[73] speaking?

3 Look, you have instructed the aged,[74]

And fortified doddering hands.

4 Your words encouraged the faint,

Braced tottering knees.

5 But it befalls you and you falter;
It strikes you,[75] and you are aghast.
6 Is not your piety your assurance,
Your hope your perfect[76] conduct?
7 Consider, what innocent ever perished,
Or where have the righteous been destroyed?
8 I have observed that they who plow evil
And sow trouble reap the same.
9 Because of[77] the Breath of Eloah they perish,
And on account of the Blast of his Anger they are consumed.
10 The roaring of the lion and the voice of the fierce lion
And the teeth of the young lions flee(are knocked out).[78]
11 The lion perishes, robbed of prey,
The lioness' whelps are scattered.
12 Now a word came to me quietly,
Just a whisper caught my ear.
13 In a nightmare, in a trance,
When slumber falls upon men,
14 Terror(the Pack[268]) seized me, and trembling,
And quaking[79] shook my bones(me).
15 A wind passed over my face,
A storm[80] made my flesh shiver.
16 It paused, but I could not discern it,
Just a form before my eyes.
A hush, then a voice I heard:

17 'Can mortal man be just before Eloah?
A man pure to his Maker?[81]
18 If in his Servants he has no confidence
And to his Angels he ascribes no glory[82]
19 Would then they who live in Houses of Clay,[83]
Who are established from the dust(Dust?),[84]
Be pure in the presence of their Maker?[85]
20 Between morning and evening they are crushed,
Without a name,[86] they certainly perish (forever).
21 Their substance is taken away from them,[87]
They die,[88] but not because of their wisdom.'

Chapter 5

1 'Call now, will anyone answer you?
To which of the Holy Ones[89] will you turn?
2 Indeed,[90] it is really a fool whom anger kills,
A stupid man, whom jealousy makes die;
3 I, as soon as I see a fool strike root,
I curse his abode immediately :[90a]
4 May his sons be far from safety,
May they be crushed in the gate(court) without help.
5 His harvest the Hungry One shall eat,
His sheaves the Emaciators take,
His wealth the Thirsty Ones(the Nooses?) pant after.[91]
6 Does not wickedness(the Wicked One?) spring from the Dust,

Trouble(the Trouble?) sprout from the Ground?[92]

7 (Such a) Man is certainly born for trouble(death?),[93]
or It is man who engenders the real mischief,
And (already) the Sons of Resheph raise their wings.[94]

8 Surely,[95] I would resort to El,

To Elohim[96] I would commit my cause(sickness?).[97]

9 The Maker of great deeds inscrutable,

Marvels beyond number,

10 Who provides rain for the face(surface) of the earth,

And pours[98] water on the face(surface) of the field,

11 To exalt(give rescue) to the lowlands[99] from the Heights,[100]
Even the unattended fields[99] are exalted by rescue.[101]

12 He thwarts the plots of the crafty,

So their hands attain no success.[102]

13 Catches the clever in their contrivances(guile),[102a]

And their wily schemes collapse.

14 In the day time[103a] they meet the Darkness,[103]

At high noon[103a] they touch[104] even the Night.[103]

15 But (the needy) he saves from the Devastation, from the Mouth, destined for them,
And the needy from the power of the Strong One.[104a]

16 So the end(death)[105] is (shut up) from the humble,[106]
or So the humble have hope,
And malice[107] is shut up[108] from the Mouth.

17 Happy[109] the man whom Eloah corrects.

Let him not spurn Shaddai's discipline.

18 Though he bruises, he dresses;

Though he strikes, his hands heal.[110]

19 From six disasters he will save you,

In seven no harm will befall you.[111]

20 In famine he ransomed you from Death(Mot),

And in war from the power of the Devastation.[112]

21 From the roving of the Tongue you will be hidden,

Nor fear the Demon, when he comes.[113]

22 You will laugh at the Demon and Famine(the Starver?),

Beasts of the Land you need not fear.[114]

23 For a treaty is in effect for you with the Sons of the Field,115
or With the Sons of the Field you will have a covenant(become an ally),
Beasts of the Field[116] will make peace with you.

24 You will know that your tent is secure,

Inspect your fold and miss nothing.

25 You will know a numerous progeny,

Offspring like the grass of the ground.

26 You will come in full vigor[117] to the grave,

Like a sheaf of corn in its season.

27 Look, this (so-called iniquity?)[118] we have carefully probed, it is an established fact,119
Be very attentive[120] and knowledge will come to you too.'

Chapter 6

1 Job answered:

2 'Could my anguish by be weighed,

My misery heaped on the balances,[121]

3 It would be heavier than the sands[122] of the sea;

Therefore are my words vehement.

4 For the Arrows of Shaddai[123] are(directed) toward (against) me,[123]
Whose Venom my spirit(I) sucks,

The Terrors(Terrifyers, Terrorizers) of Eloah are lined up against me.[124]

5 Does the ass bray over his grass?

The bull bellow over his fodder?[125]

6 Can flat food be eaten unsalted?

Is there flavor in slimy cream cheese?

7 My soul disdains to touch such;

Look,[126] certainly (how) sick my flesh(body) is![127]

8 O that my entreaty might be granted,

That Eloah would grant me my end(death, or hope?).[128]

9 That it would please Eloah to crush me,

Loose his hand and snip me,

10 That would even be my comfort;

I would revel in the racking pain;

For I have not denied the Holy One's words.

11 What is my strength, that I could wait (any longer),[129]

What is my limit(end)[130] that I could prolong my life?

12 Is my strength equal to the strength of stones,

Or my flesh to that of copper(bronze?)?[131]

13 Should I increase my resources a hundredfold,[132]

Success would still be taken from(elude) me.[133]

14 Certainly, a sick man can expect kindness from his friends,[134]
Especially when he keeps the fear of Shaddai.[134]

15 My friends have betrayed me like a wadi,
Like wadi channels they disappear.[135]
16 Which are turbid because of the ice,
Their surface hidden by the snow.[135a]
17 When it warms they fade;
Comes the heat and they vanish away.
18 Caravans change their course,
Go off into the desert[136] and they perish.
19 Caravans from Tema look,
The trains of Sheba yearn.
20 They are tricked that trusted;
They come and are confounded.
21 Really now you have become (just like) Sir Nothing,[137]
You see Sir Fright[137] and you panic.
22 Have I said: 'Give me something?
Ransom me with your wealth?[138]
23 Rescue me from the power of the Enemy?
Ransom me from the might of the Tyrants?'[139]
24 Teach me, and I will be quiet;
Show me where I have erred.
25 How pleasant are honest words!
But what does your arguing prove?
26 You think to reprove me with words,
But count as wind my words of despair?
27 You would even cast lots for an orphan,

Barter over your(own) friend.[140]

28 Try now to look at me;
Surely I would not lie to your face.
29 No more! Have done with injustice.
Relent! For my cause is just.
30 Is there iniquity on my tongue?
Can my (own) palate not discerne words?[141]

Chapter 7

1 Has not man hardship on earth?
Are not his days like those of a hireling?
2 Like a slave that gasps for the shade,
Like a hireling that longs for his wage;
3 Thus I am allotted empty months, (in the underworld?)
Weary nights are appointed me (as my fate).[142]
4 When[143] I lie down, I say,
'When may I rise?'
But the night drags on,
And I am surfeited with tossings till dawn.
5 The Worm envelops my flesh(me),
The Dust is touching(me),
The Sudden One is melting my skin(me).[144]
6 My days run swifter than a shuttle
(or run swiftly into the Fateful Webb.)
They cease because of lack of thread.[145]
(or They cease in a Zero End.

7 Remember my life is mere wind;
My eye (I) will not return to see the good(life?).
8 The eye of my Watcher will not see me,
Your eye looks away from me, and I am no more(dead).[146]
9 A cloud evaporates and vanishes,
So he that goes down to Sheol does not come up;[147]
10 Never ever will he return from his house(grave),
And no one will ever take notice of his home(grave).[148]
11 Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit,
Complain in the bitterness of my soul.
12 Am I the Sea(Yam), or am I the Dragon(Tannin)?
Why then do you put a muzzle on me?[149]
13 If I say, 'My couch will comfort me,
My bed will take away part of my complaint.'[149a]
14 Then you dismay me with dreams,
Terrify me with nightmares,[150]
15 So that my neck(I) prefers Strangulation,
My bones(I) Death(Mot).[151]
16 I have enough! I shall not exist forever.
Leave me alone! May days are (just) a breath.[152]
17 Why do you rear men at all,
Or pay any mind to him?
18 Inspect him every morning,
And test him every moment?

19 Will you never look away from me?

Leave me be till I swallow my spittle?

20 If I have sinned, what then have I done against you?

O Watcher of men!

Why have you set me up as a target for you?

Why have I become a signal(burden?) to you, the
Most High?[153]

21 Why do you not pardon my fault,

Forgive my iniquity?

But now I shall lie in the Dust,

And when you shall seek me, I shall be no more.[154]
(or you will annihilate me.)

Chapter 8

1 Bildad the Shuhite answered:

2 'How long will you prate so?

Your speech is so much wind.

3 Does El pervert justice?

Does Shaddai distort the right?[155]

4 When your children sinned against him,

He dispersed them(made them cross the Channel[669])
(because of) their transgression.[156]

5 If you will but look to El,

And implore the mercy of Shaddai,

6 If you were pure and upright,

Even now he would be safeguarding[157] your little
ones,[158]
And protect your lawful[159] abode.

7 Then your past will be as nothing,
And your future will greatly prosper.[160]
8 But inquire now of the previous generation,
And ascertain(inform yourself) it by examining the (their) fathers.[161]
9 We are ephemeral and know nothing,
For our days on earth are a shadow.
10 Will they not teach you and tell you,
And bring forth words from their minds?
11 Can papyrus grow without marsh?
Rushes flourish without water?[162]
12 While still fresh(fruitful)[163] and not cut down,
They would wither quicker than grass.
13 Such is the fate(destiny) of all who forget El.
Yes, the hope(thread, end) of the impious will perish.[163a]
14 His confidence is a gossamer thread,
His trust a spider's house.
15 He leans on his house, it does not stand;
He grasps it, but it will not hold.
16 Moist(full of power) is he during the Sun(shine, life?)[164]
His roots(offspring) spread over his garden.
17 (Then) His roots(offspring) twine about the rockpile (grave),
A house of stones(grave) they grasp.[165]
18 When his place(grave) swallows him down,[166]
Then it lies to him: 'I have never seen you.'
19 Look! He touches his destiny,[167]

And from the Dust another one sprouts.
20 Look! El will not reject the upright,
Nor let them be gripped by the power of the evil ones (or Evil Ones?).
21 He will yet fill your mouth[168] with laughter,
Your lips with shouts of joy.
22 Your enemies will be clothed with shame(Shame?).
The tent of the wicked will be no more.'[169]

Chapter 9

1 Job answered:
2 'Indeed, I know that this is so.
But how can a man be acquitted before El?
3 If he wished to argue with him,
Could he answer him one in a thousand?
4 Be he clever or mighty,
Who could defy him unharmed?
5 Who moves mountains before one knows it,
Overturnes them in his anger;
6 Who shakes the earth from (in) its place,
And her pillars tremble (slip).[170]
7 Command the Potsherd(Sun)[171] that it rise not,
Seals up the Stars from sight.
8 He alone stretched out the heavens,[172]
And trod on the back of the Sea(Yam).[173]
9 Maker of the Bear, Orion,

The Pleiades and the Chambers of the South;[174]

10 Doer of great deeds inscrutable,

Marvels beyond number.

11 If the Most High (himself) is passing by, still
I cannot see him,
If he moves on I cannot perceive him.[175]

12 If he should snatch away who could resist him?

Who can say to him 'What are you doing?'[176]

13 (If) Eloah does not turn back his anger,

(Even) The Warriors of Rahab (have to) prostrate
themselves at his feet.[177]
14 How then could I oppose him,

Match anything I have against him?[178]

15 Whom, though I am right, I would be unable to oppose,

My very justice[179] I would have to beg for.
(or To his justice I appeal for mercy.)
16 When I summon (him), he counters with Nothing(ness),[180]

I am certain that he hears my voice.

17 He crushed me with the Storm,[181]
(or He watches me from the whirlwind).
He multiplies my wounds without cause
(or And multiplies my wounds stealthily).
18 He does not even allow me to draw my breath,

Only gives me a full measure of Demons(Strong Ones).[182]

19 Be it power, he is strongest;

Or litigation, who could arraign him?[183]

20 His mouth would pronounce me guilty, though just,
(or Though I am just, his mouth declares me guilty,)
It would find me crooked, though guiltless.[184]
(or Though I am blameless, he finds me perverse.)
21 Just I am! I certainly know my soul(myself)!

I reject my life (which I have to lead).[185]

22 It is all the same. Therefore I say,

'He destroys the blameless and the guilty.'

23 As often as the Mud(Flood of Water, Whip) kills
suddenly,
He(the Mud) laughs at the distress of the innocent.[186]

24 (As often as) the Land delivers into the power of the
Wicked One,
It buries (even) the faces of judges, destined for her,

As often as (it delivers) to Nothing(ness), then
(it buries) whomsoever.187
25 My days go swifter than a courier;

They flee, they see no good(No Good, death?).

26 They pass by like reed(paper) boats,[188]

As an eagle swoops on its prey.[189]

27 If I say, 'I will forget my trouble,

I shall arrange[190] my face and look cheerful.'

28 I am appalled at my agony.

I know you will not release me.

29 I am already found guilty;

Why should I struggle in vain?

30 Where I to scrub myself with soapwort(snow water),[191]

Cleanse my hands with lye,

31 You would (still) plunge(immerse) me into the Filth
(Pit),192
And induct me into the Retribution,destined for me.[193]
(or So that my clothes would be an horror to me)
32 He is not, like me, a man whom I could challenge,

'Let us go to court together.'

33 Would there were[194] an umpire between us

To lay his hand on us both.

34 Would that he would withdraw his rod from me,

And that his arm[195] did not terrify me.

35 (Then) I would speak up and not fear him.

For with injustice(crime)[196] I would charge him.'

Chapter 10

1 My soul(I) is sick of its life;

I shall prepare my complaint againt him;[197]

I will speak in the bitterness(strength?) of my soul.

2 I will say to Eloah: 'Do not condemn me!

Let me know, Most High, why you do quarrel with me.[197a]

3 Is it good for you to oppress,
(or Does it do you any good that you oppress),
That you reject your hands labor,

While on the council of the wicked(Wicked Ones) you beam?[198]

4 Do you have eyes of flesh(human eyes?)?

Do you see as humans see?[199]

5 Are your days as the days of a mortal?

Your years as men's years?[200]

6 That you seek out my iniquity,

And search for my sin?

7 Though you know that I am not guilty,

There is no one to save me from your hand(might).[201]

8 Your hands molded and made me,

And then turn to destroy me thoroughly[489]

9 Remember only that you made me like a bowl(vase),

And that you shall return me to the Dust.[202]
10 Did you not pour me out as milk,
Curdle me like cheese,
11 Clothe me with skin and flesh,
Knit me with bones and sinews?
12 Life and love you granted me,
And your providence guarded my breath(life).
13 But these things you hid in your mind,
I know this is what you did.[203]
14 But if I commit a sin(crime), you keep watching me,
And you would not acquit me of my guilt.
15 If I am guilty, woe is me!
Or innocent, I may not lift my head.
Sated with shame,
Drenched in misery.
16 But you, bold as a lion(the Lion, death?) you stalk me,
And continue your exploits against me.[204]
17 You intensify your petulance[205] toward me,
And increase your irritation with me,
Incessant hardship for me.
18 Why did you bring me from the Womb?
I could have expired unseen,
19 Could be as if I had never existed,
Carried from womb(Womb) to tomb(Tomb).
20 Few are my days, let me be!

Hold off! Let me smile awhile!
21 Before I depart, (whence) I shall never return,
To the Land(Country) of Darkness and Shadow of Death,[206]
22 (To) the Land of Obscurity,
(which appears) like a Concealment,
(To the Land) of Shadow of Death and No Order(Chaos),
(which) appears like a Concealment'.[207]

Chapter 11

1 Zophar the Naamathite answered:
2 'Shall this spate of words go unanswered?
Shall the glib one be acquitted?
3 Shall your babbling silence men?
Shall you mock and none rebuke you?[207a]
4 You say, 'My doctrine is pure,'
But you are clean in your own eyes (alone).
5 But would that Eloah might speak,
Might open his lips against you.[207b]
6 He would tell you what is hidden,
For there are two sides to wisdom
Know, that Eloah even forgets part of your guilt.
7 Can you find out the designs of Eloah?
Or can you reach the perfection of Shaddai?[208]
8 The Heights of Heaven! What can you do?
The Depth of Sheol! What do you know?[209]

9 Longer than the Land in measure,
Broader than the Sea(Yam)?[210]
10 If he comes by turns(attacks) and shuts up,
And condemns, who can recriminate Him?[211]
11 For he knows false men;
And sees sinners, but considers them nothing.[211a]
12 A hollow man will receive intelligence,
When a domestic ass is born of a wild ass of the steppe.212
13 If you would order your mind,
And stetch out your hand toward him,
14 If guilt be in your hand, remove it;
Let not evil dwell in your tent.[213]
15 If[214] you could lift up your face unblemished;
You might be steadfast and undaunted.
16 For you would (be able) to forget (your) trouble,
As water gone by you would remember it.
17 Life would rise brighter than noon,
Darkness become as morning.
18 You would trust because there is hope(end?),[215]
Look about and recline in confidence.
19 You would lie down and none disturb.
Many would court your favor.
20 But the eyes of the wicked will dim;
Refuge will fail them,
Their hope(end) an expiring breath.'[215]

Chapter 12

1 Job answered:

2 'You no doubt are the Strong/Wise One,

And with you will wisdom die.[216]

3 But I have a mind as well as you;

I am not inferior to you.

Who does not know such things?

4 A derision to his neighbor I am become,

One whom Eloah answered when he called,

A just and perfect a derision.[217]

5 The one at ease shows contempt for Extinction(Death) from (his) property,
The one firmly established for the Totterers of the foot.218
6 Safe are the tents from the Devastators,

The estate from the mighty Agitators,

For the one who would bring Eloah into(under) his power(control).218
7 But now ask the beasts(the Beast?) and they(he) will teach you;
And the birds of the Heavens and they will tell you;[219]

8 Or speak to the Earth and it will teach you;

And the fishes of the Sea(Yam) will inform you.[219]

9 Who does not know all these things,

That Yahweh's hand has done this?

10 That from his hand(power) comes the breath of every living being,
And the life of all flesh is his gift.[220]

11 Does not the ear test words,

The palate taste its food?

12 With the Old One is wisdom.
With the Long-Lived understanding.[220a]
13 With him is wisdom and might;
His are counsel and understanding.
14 If[221] he tears down, he does not rebuild,
If the Most High imprisons a man, he does not release.[222]
15 If[221] he withholds the waters, thereis drought;
Or lets them go, they engulf the earth.
16 With him are power and victory;[223]
Pervert and perverter are his.
17 Earth's counselors he makes foolish;
Judges he makes man.
18 He loosens the belt of kings,
And loosens the girdle from their loins.[223a]
19 He makes priests go bare,
Overturns the well established.
20 He removes speech from the eloquent,[224]
Takes away the reason of elders,
21 Pours contempt on princes,
Loosens the girdle of the mighty(noble).[225]
22 He uncovers the Strong Ones(Stars) from the Darkness,
Brings forth even the Light(Sun) from the Shadow of Death.[226]
23 Some nations he raises, then makes them perish,
(in Sheol?)
Other nations he disperses, then leads them(again).[227]
(into Paradise?).
24 He turns the heart of the chiefs(leaders) toward the Land,

And makes them wander about in Emptiness(Tohu) and
No Power.[228]
25 They grope about in the Darkness and No Light(Sun),

They wander about like a drunk
(or certainly in Prison).[229]

Chapter 13

1 Lo, my eye has seen this,

My ear has heard and understood it.[230]

2 I know as much as you know;

I am not inferior to you.

3 Rather would I speak with Shaddai,

I wish to remonstrate with El.

4 But you are daubers of deceit,

Quack healers,all of you.

5 I wish you would keep strictly silent.

That would be wisdom for you.

6 Hear, now, my argument,

The plea[231] of my lips attend.

7 Is it for El's sake you speak evil,

For him that you utter deceit?

8 Will you show partiality for him,

Will you contend for El?

9 Will it be well when he probes you?

Can you trick him as men are tricked?

10 He will rebuke you severely,

If you covertly curry favor.

11 Will not his majesty(Fear) overwhelm you,

And his terror(Terror) fall upon you?

12 Your maxims are ashen aphorisms,

Really, replies of clay are your replies.[232]

13 Be silent before me that I may speak,

Then come upon me what may.

14 Till eternity[233] will I take my flesh in my teeth,

And put my life in my hands.

15 Though the Victor[234] (continually) slays me,
I shall (continue) to wait,[235]
I shall indeed defend my conduct in his presence
(to his face).
16 This might even be my salvation,

For no impious man would face him.

17 Listen carefully to my words,

Let my voice[236] be in your ears
(or And I shall make a statement, while you listen).
18 See, now, I set forth my case.

I know I will be acquitted.

19 Who will contend with me?

I would then be silent and expire.

20 Only, El, do two things for me,

So that I need not hide from your fury,[237]

21 Withdraw your hand far from me,

And let not your arm terrify me.[238]

22 Then challenge(call me) and I will answer;[239]

Or let me speak and you reply.

23 How many are my iniquities and sins?

Tell me my offense and my sin.

24 Why do you turn away your face,[239a]
And treat me as a foe?
25 Will you harry a fluttering leaf?
Will you chase withered chaff?
26 For you write against my account acts of violence,[240]
And make me inherit the sins of my youth.
27 Put my feet in fetters,
Make prints on the soles of my feet,
To mark all my paths.[241]
28 He (man) withers like a wine skin,
Like a garment, eaten by moths.[242]

Chapter 14

1 Man spawn of woman,
Short lived and sated with strife.
2 He shines[243] like a blossom and fades,
And flees like a shadow and does not endure.
3 And on such a one you would turn your gaze,
Bring him[243a] into judgement with yourself?
4 Who can make the impure clean?
The Mighty One alone
(or The Mighty One He Alone(is Ruler))![244]
5 His days indeed are determined;
The sum of his months you control.
You have set him[244a] limits he cannot exceed.
6 Look away from him
That he may enjoy his life time

That he may be pleased with his day like a labourer.[244b]

7 When the end befalls a tree
(or A tree has hope),
Though it is cut down,[245] yet it sprouts again,

And its offshoots cease not.

8 Though its root grow old in the ground,

And its stump die in the dust,[246]

9 At the scent of water it will sprout

And put forth shoots like a seedling.

10 But a man dies and is cut off,[247]

Man expires and 'where is he?'(dead)[248]

11 Water fails from a lake,

A river parches and dries up,

12 A man lies down and never rises
(or And man lies down and never rises),
So long as the heavens do not burst, they wake not,
(or Till the heavens decay he does not awake),
They rouse not from their sleep.249
(or He is not aroused from his sleep).
13 O that you would hide me from Sheol,

Turn from me until you anger pass,

Then you can place your control on me and remember
me.250
14 If a man dies, may he live again?

All my weary days I would endure,[251]

I would wait till my relief come.

15 You would call me and I would answer;

You would care for the work of your hands.

16 (Instead) You certainly keep count of my steps.
(or For then you would not count my steps),
Verily, you keep watch over my walk.252
(or You would not keep watch ofer my sin).

17 My guilt is sealed up in a bundle(tied document),[253]

And you daub (sealing wax) over my iniquity.[254]

18 But mountains topple and crumble,

Rock moves from its place.

19 Water wears away stone,

Torrents sweep away earth's soil,
(or And a mighty torrent sweeps away earth's soil)
And the end of man, you are the cause of (its,his)
destruction.255 (or Thus you destroy man's hope)
20 You prevail utterly against him and he passes;256
(or You take hold of him and forever he passes)
You change his visage and send him away(make him cross
the Channel?).
21 His sons achieve honor, but he never knows;

They are disgraced, but he perceives not.

22 Only his own flesh pains him,

And his own soul mourns itself (in the underworld?).'

Chapter 15

1 Eliphaz the Temanite answered:

2 'Ought a wise man to answer with wind,

Fill his belly with sirocco?

3 Argue with baseless logic,

With words utterly worthless?[257]

4 You even annul[257a] the reverence (of God),

And withdraw devotion from before El.

5 For your mouth increases your guilt a thousandfold,[258]

Because you chose the language of the Cunning Ones.[259]

6 Your own mouth condemns you, not I;

Your own lips testify against you.

7 Are you the first man ever born,
Were you brought forth before the hills?[260]
8 Do you evesdrop on the Council of Eloah,[261]
Do you hold a monopoly on wisdom?
9 What do you know that we do not know,
Or understand, and not we too?[262]
10 We have the grayheaded[264] and aged with us,
Older than your aged father.[263]
11 Are El's consolations too little for you,
The word that treats you gently?
12 What has taken from you your mind(heart),
And why have your eyes become dim?[265]
13 That you vent your ire against El,
Spouting words from your mouth?
14 How can man be innocent,
Spawn of woman, righteous?
15 If in his Holy Ones he puts no faith,
And the Heavens are not pure in his eyes,[266]
16 How much more abominable and depraved
Is the man who drinks iniquity like water.[266a]
17 I will explain to you, listen to me;
And that which I have seen let me tell to you.[266b]
18 What the wise men told,
(namely) that which their fathers did not hide from them.[267]
19 To whom alone the land was given,
And no alien passed among them.

15:7-19

20 The wicked trembles all his days,

For beyond number are the years that are in store for
the oppressor.[267a]

21 The sound of the Packs (of Vultures?) is in their ears,

From his security the Devastator will certainly carry
him off.[268]
(or While at peace the Devastator will come for him)

22 He does not believe he will return from Darkness,

But that he is marked off for the Devastation(Ruin).[269]

23 He staggers about as food for Vultures,[270]

He knows that stationed at his side is Yam-Darkness.[271]
(or the Day of Darkness?)

24 The Enemy and Distress shall terrify him,

The King, the Leader for the Vultures, shall overwhelm
him.[272]
(or The King, ready for battle, or skilled in
falconry?)

25 Because he lifted his hand against El,

Vaunted himself against Shaddai.

26 He charges[273] at him with a hauberk,

With his thick-bossed shield.

27 For he puffed his face with fat,

Bloated his loins with blubber.

28 Therefore he will inhabit the decayed cities(graves),

Houses(graves), which are not dwelt in,

Which are prepared for tombs.[274]

29 He will not be rich, and his substance(wealth) will
not last,
And his posessions will not go down to the Land.[275]

30 He shall never return from Darkness,

His offspring the Flame will dry up,

His mouth(he) will not be turned from the Broadness.[276]

15:20-30

31 Let him not confide in vanity, being misled;
For it will be vanity.
32 His palm withers before its time,[277]
His frond no more flourishes.
33 Like a vine stripped of green grapes,
As an olive tree casts its blossoms.
34 Sterility (will consume) the shelter of the impious,
Fire will consume the tent of the briber.[278]
35 Pregnant with pain, he gives birth to evil;
Their womb nurtures disappointment(deceit).

Chapter 16

1 Job answered:
2 'I have heard such an argument (before),[279]
(or I have now listened to this argument)
Comforters of misery(miserable comforters) are you all.
3 Have windy words a limit?
What moves you to prattle on?
4 I too could talk like you,
If you were in my place.
I would harangue you with words,
Could shake my head at you.[280]
5 I could strengthen you with my mouth,
Even my quivering lips could soothe you.
6 If I speak, my pain is not lessened,
And if I desist, how much of it will go away?[281]
7 But now he has weakened me(overpowered me),[282]

You bereaved me of all my company.[282]

8 You seized me, O what a Witness he is,[283]

Even rising up against me,[283]

My scratches[284] in my face testify:

9 Surely[285] my Render[286] has hunted(wounded) me.

The Most High[287] gnashes his teeth,

My Enemy[288] whets his eye against me.
(or He sharpens his blade, his eyes are fixed upon me)

10 They[289] gape at me with their mouth,

They slap my face in scorn,

Together they mass against me.

11 El has delivered me up to the Vicious,[290]

The Most High[291] has turned me over into the power of the Wicked.290

12 I was at ease and he tore me apart,

He grabbed me by the neck and dismembered me,[292]

He set me up as his target,[293]

13 His Archers[294] surround me,

He pierces my kidneys(most secret parts)[295/6] and shows no pity,

He pours out my gall-bladder(strength)[296] into the Land.297

14 He breaks me breaking me frontally,

Charging at me, he charges at me like a Warrior.[298]

15 Sack I have sewed on my hide,

I have plunged(lowered) my forehead into the Dust.[299]

16 My face is flushed with weeping,

Upon my pupils(eyes)[300] is the Shadow of Death.

17 Although there is no violence in my hands,

And my prayer is pure.

16:8-17

18 O Land[301] do not cover my blood(life, me).
Let there not be a place(grave) for its outcry.[302]
19 For crying out loud now,[305] look!
In Heaven[303] is my Witness,[304]
My Guarantor[304] is on the Heights(Zaphon).[303]
20 My Interpreter, my Friend,[304] El-Eloah,[304]
My eye drips(=I am weeping)
(or my eye(=I) is(am) exhausted),[305,306]
21 But does the Strong One-Eloah ever mediate for man,[307]
As a human being(mediates) for his friend?
22 Inevitably, Years-Beyond-Number[308] are coming,
And the Path-of-No-Return[308] I shall travel.

Chapter 17

1 My spirit is broken,
My days are snuffed out;[309]
The grave[310] is mine.
2 Indeed the two Mounds[311] are before me,
And in the Double Deep(Twin Miry Deeps)[311] my eye(I) will pass the night(Night?).
3 Please, deposit a pledge with you,
Who else will shake my hand?[312]
4 Since you have closed their heart to reason
You will not, therefore, praise them.
5 May he who donounces his friends utterly perish,
And may the eyes of his children fail(become blind).[312a]
6 He made me the butt[313] of the Strong Ones(Troops),
And I have become a target[313] in front of them
(or for their fury, the Furious Ones?)

(or And he has made me a proverb for my relatives,
And a shame for my ancesters I have become).[314]

7 My eye is dimmed by Vexation,

And my limbs ar finished, certainly by the Shade.[315]

8 The righteous are appalled at this(the insulter?),[316]

The innocent are aroused against the impious.

9 Yet the righteous holds on to his power,

And the clean-handed increases(multiplies) his strength.[317]

10 On the other hand, every man turn about, come back now,

And I shall not find one wise man among you.[318]

11 The days of my plans have gone by,

The desires of my heart(or my cherished posessions) have gone to pieces.[319]

12 They turn the Night into day, (they say:)

'The light(sun, life?) is near,' in the face of the Darkness(death).[320]

13 When I cry out: 'Sheol my Home!'[321.322]

And spread out my bed in the Darkness.[323]

14 When I call the Pit: 'You are my Father,'[324]

And the Worm:[325] 'You are my Mother and my Sister.'[326]

15 O when then will my end(death?) be,[327]
(or And where then is there hope for me)
And my end, who will observe it?
(or Indeed, hope for me, who does see it?)
16 Into the power of Sheol it shall fall,

When it shall suddenly descend to the Dust.[328]

Chapter 18

1 Bildad the Shuhite answered: (You say to us:)

2 'How long will you put[331] the whip[329] to the words?[330]

Be sensible![331] and (only) afterwards we may speak.'

3 Why are we regarded as animals,[332]

(Why) must we hide[333] ourselves from your sight.[334]

4 (From)[335] the one who tortures himself in his anger.

Shall the Land[336] be re-arranged[337] for your sake,

Or the Mountain[336] move from its place?

5 Surely the Light(Sun, life)[338] of the wicked one[339]
is put out,
And the Flame(Sun, life) of a man[341] does not shine.[340]

6 The Light(Sun) grows dark[341] in his tent,

His Lamp above him goes out.

7 Shortened is the pace of his generative power,

So his own council throws him out.[342]

8 By his own feet he is thrown into the Net,[343]
(or mad to cross the Channel)
Stepping on the Webbing(Pitfall).[343]
9 The Trap shall take hold of his heel,

The Nooses[344] are tightened on him.

10 The Rope[345] is hid for him on the ground(earth),

The Snare[345] (is hid) for him on the path.

11 Round about him the Terror(Decay)[346] frightens him,

And harries him at every step.

12 The Hungry One is (stationed, prepared to devour) his
generative power,
The (final) Disaster(Death) is stationed (firmly)
at his side.[347]

13 He shall devour his skin(him) with (his) two hands,
The Firstborn of Death(Mot)(the Firstborn, Death?) will will devour him with his two hands.[348]
14 He is snatched from his secure tent,
And they march him before the King of Terror(Decay).[349]
15 Fire is set(is present) in his tent(body?),
Indeed Sulphur is strewn(is present) on his dwelling (body?).[350]
16 Beneath his roots(offsprings?) dry up,
Above his branches wither.[351]
17 His memory perishes from the earth,
He has no name abroad.[352]
18 Driven from the Light(Sun, life)[353] into the Darkness (death),[354]
Hurled[355] from the world (into the underworld).
19 No-offspring does he have, no-progeny among his people,
No-surviver in the land of his sojournings.[356]
20 Because of his day(of death?)[357] westerners[358] are appalled,
Easterners[358] seized with desmay.
21 Surely this is the dwelling(grave)[359] of a villain,
And this the place(grave) of an un-believer in El.[360]

Chapter 19

1 Job answered:
2 'How long will you torment me,
Crush me[361] with words?
3 These ten times[362] you have taunted me,
Shamelessly wronged me.[363]
4 Even if, indeed, I have erred,

Does the perversion rest with me?[364]
5 Indeed, as often as you vaunt yourselves against me,
And argue my disgrace against me,[365]
6 You should realize, then that it is Eloah who wronged me,
That the Most High encircled me in his Net.[366]
7 If[367] I cry 'Violence!'[368] I get no answer.
(If)[367] I shout for help, (I get) injustice.[369]
8 He has blocked my way so I cannot pass,
He puts Darkness[370] upon my path.
9 He has stripped me of my honor,
Removed the crown from my head.
10 He pulls me down, completely, and I have to go(die),
He uproots me, as a tree's, so is my end(hope?).[271]
11 He has kindled his anger against me;
He counts me as his enemy.
12 His Troops[372] come massed against me,
Raise siege against me,
Camp round my tent.
13 My kin have abandoned me,
My acquaintances are alienated from me.
14 My relatives have deserted me,
And my intimates have forgotten me.[372a]
15 The residents of my house and my slave girls[373] consider me a stranger,
I have become an alien in their eyes.[373]
16 I call my slave but he does not answer,
Though I entreat him humbly.

17 My breath is offensive to my wife,
And I am loathsome to the sons of her womb.[373a]
18 Even little tots[374] despise me,
When I get up, they turn away from me.[375]
19 All the men of my circle detest me,
And those I loved turn away from me.[376]
20 My bones(teeth) are driven from my skin and flesh,
My teeth drop from my gums.[377]
21 Pity me, pity me, my friends,
For the hand of Eloah has struck me.
22 Why do you persecute me just like El?[378]
Are you not (already) satisfied with my flesh (maltreatment).[379]
23 Who could cause then my words to be written,
To be engraved in an inscription.[379a]
24 That with an iron pen and with lead,
Forever in the rock they are hewn.[379b]
25 But I know: 'My Protector is alive(active)!'
And he shall finally rise up against the Dust.[380]
26 Then, he will strip this(the indignity) (from) my skin,
And from my flesh(healthy?): 'I shall see(experience) Eloah!'[380]
27 Happy I am,[381] I shall see(experience) him,[382]
My own eyes shall see, as(and) a no-stranger(=friend).[383]
28 Certainly, you say: 'How we shall persecute him!
And find the root of the matter in him!'[384]
29 Be afraid of the Devastation[385] yourselves,

For a rage of iniquity(a raging iniquity) is the
Devastation,[385]
Because you (too) will get to know Shaddai(n).'[386]

Chapter 20

1 Zophar the Naamathite answered:[387]

2 'My dismay gives me answer,[387]

Because of the agitation within me.

3 I listen to the instruction of my heart,[388]

And the spirit in my frame answers me.[389]

4 Are you aware of this from of old,
(or You know (about) the offender[390] from of old)
Since man was placed upon the earth.[391]
5 That the mirth of the wicked is brief,

The joy of the impious but a moment.

6 Though his pride mount up to heaven,

And his head touch the clouds,[392]

7 Like his (own) dung he will utterly rot away,[393]

His onlookers(acquantances) will say: 'Where is he?'[394]

8 Like a dream he flies, none can find him,[395]

Dispelled like a phantom of the night.[396]

9 An eye saw him, but will not continue (to do so),

Not even any more look at his place(grave).[397]

10 His children must redress the poor,

His hands give back his (generative) power.

11 His bones full of youth

Lie with him in the Dust.[398]

12 Though evil is sweet in his mouth,

And he hide it under his tongue,
13 He relishes it, will not let it go,
Retains it under his palate,
14 His food in his bowels is changed
To the venom of the Viper(s) within him.[399]
15 The riches he gorged he vomits;
El expels them from his gut.
16 The poison of the Viper(s) he shall suck,
The Viper's gangs(tongue) shall slay him.[400]
17 He shall not enjoy[401] streams of oil,[402]
Nor rivers of honey and butter.[403]
18 He shall restore his gain unused,
His massed wealth he shall not enjoy.
19 For he crushed the huts of the poor,
He has sacked a house which he did not build.[404]
20 He knew no quiet in his belly(bosom),[405]
Of his cherished posessions he shall save nothing.[406]
21 Nothing survived his ravening;
(or There is no surviver for his food(wealth?))
Therefore his prosperity will not endure.

22 In the fullness of his abundance the Smelter comes for him,
The total power of Trouble shall come to him.[407]

23 He shall have his belly full.
(or He is (marked) for the Induction into the Womb)
He shall pour out on him his fierce Anger,[408]
Rain down on him the Fire of his Wrath.[409]
24 Should he escape the iron Weapon,
The bronze(miraculous) Bow will overtake him.[410]

20:13-24

25 The Blade shall come out of his back,[411]
The Lightning(Sword) from his gall,[412]
Terror(s) shall march against him.[413]

26 The totality of the Darkness is hiding (in ambush)
for his treasure(treasured ones),
The Fire, un-fanned, will consume him,[414]
A(ny) surviver will be broken from his tent.[415]

27 The Heavens shall reveal his guilt,
The Land rise up against him.[416]

28 The Flood shall roll away his house(body),
The Torrent(s) on the Day of Wrath.[417]

29 This is the fate of a wicked man from Elohim,
The heritage of an oppressor from El.'[418]

Chapter 21

1 Job answered:

2 'Hear my word attentively,
Shall this(insult) be the solace you give?[419]

3 Bear with me, let me speak.
After I have spoken, you may (continue to) deride me.[420]

4 As for me, is my complaint[421] (not) against man and
the Awe-Inspirer?
Why should I not be short of breath(patience)?[422]

5 Look at me, and be astonished,
And lay your hand upon your mouth.[423]

6 When I think about it, I am terrified,
The Shuddering(earthquake?) seized my flesh(body).[424]

7 Why do the wicked go on living,

Grow old,[425] even get richer?

8 Their seed(family-line) is stable,

Their (fore)fathers[426] are with them,

And their offspring are before their eyes.

9 In their houses there is peace from the Pack(of Vultures),

And no rod(Rod) of Eloah is upon them.[427]

10 His bull sires without fail,

His cow calves with no loss.

11 They produce babies[429] like the sheep,

And their children skip(dance) about.

12 They lift up sword[428] and harp,

And enjoy themselves by flute-music.

13 (You say:)
'They are worn away from the prosperity(merriment) of their days(life),
(or After they have passed their days in prosperity (merriment),
And by the Sudden One they are dropped down into Sheol.'[430]
(or They descend into Sheol's perdition).
14 And they say to El: 'Turn away from us,

We care not to know your ways.

15 What need has Shaddai, that we should serve him?

And what does it profit us that we should pray to him?'[431]
16 (But I say:) Behold the Victor, from his hands is their prosperity,
Though the council of the wicked is far from him.[432]

17 How often is the lamp(life) of the wicked snuffed out,[433]

And does the Calamity approach them,[434.435]

18 So that they become as straw in the Wind,
Like chaff, the Storm snatches away?[436]

19 Does Eloah reserve his(the wicked's) wickedness for his children,
(Or) repay him, so he (himself) knows(feels) it?[437]

20 So his own eyes(he himself) would see his Cup of Fate,[438]
And drink of the Wrath of Shaddai?'

21 For what need has one of his(God's) favor[439] in one's final home,440
When the number of one's months are cut off?

22 Could one teach[441] even El[442] knowledge,
And judge (even) the Exalted One?[443]

23 Some one dies in full vigor,
Wholly at ease and contented,[444]

24 His haunches full and plump,
His bones supple with marrow.

25 Another one dies with a bitter soul,
Never having tasted happiness.[445]

26 Together they lie in the Dust,
And the worms(Worm) crawls over them.[445a]

27 Behold, I know your thoughts,
But your designs against me are unjust.[446]

28 You say, 'Where is the tyrant's house,
Where is the tent, the dwelling of the wicked?'[447]

29 Have you not asked the wayfarer,
Do you not find their tales strange?[448]

30 Certainly, the wicked is spared(darkened) for the Day of Calamity(Disaster) (also),
Brought to the Day of Anger.449
(or of Crossing the Chanel?)

31 Who (else) will reproach him to his face for his conduct,
Who (else) will repay him for what he has done?[450]
32 He is borne to the grave,[451]
But over him the tomb keeps watch.
33 The stones of the wadi(grave)[452] are sweet to him,
After him all men will follow,
As before him numberless ones.
34 Why then offer me vain comfort?[453]
Your answers remain sheer fraud.'

Chapter 22

1 Eliphaz the Temanite answered:[454]
2 '(You say:) 'Is a warrior usefull to El,
Really useful to him a sage?[455]
3 Does it please Shaddai that one is just,
And what does one gain if one perfects one's conduct?'[456]
4 (But I say:) 'Is it because of your piety that he reproves you,
Enters into judgment with you?
5 Is not your wickedness great?
Are not your iniquities endless?
6 You have taken your brother's pledge unjustly,
And stripped the clothing of the naked.
7 You gave the weary no water,
You withheld bread from the hungry.
8 A man of resources(rich) inherits the Land,
The arrogant shall live in it.[457]

9 You have sent away the widows empty-handed,
And the arms of the orphans are empty.[458]
10 Therefore the Snare(s) surround you,
And the Pack(of Vultures) will terrify you suddenly.[459]
11 Or even the Darkness(herself), where you cannot see,
And the Deluge of Yam(the Waters) will cover you.[460]
12 Is not Eloah the Lofty One, in Heaven,
The Overseer of the Chiefs of the Stars, who certainly are exalted.[461]
13 And yet you say: 'What does El know?
Can he govern through the heavy cloud?[461]
14 Clouds hide him, he cannot see.
He walks the rim(horizon) of Heaven.'[462]
15 Will you keep the way of the benighted,
The path which worthless men tread?[463]
16 Who are seized by No-Season(Any-time),
By the River, who floods away their foundation(life).[464]
17 They said to El: 'Let us be!
What can Shaddai do for us?'[465]
18 Though it was he who filled their houses with prosperity,
Still the Council of the Wicked is far from him.[466]
19 The righteous see and rejoice,
The innocent deride them:
20 Surely their substance is destroyed(cut off),
And their affluence(substance) the Fire devours.[467]
21 Come to terms with him and make a covenant,
(or Agree with him and become his ally),

Then your gain will be the Good One.[468]
(or Then you will enter into his friendship).
22 Take instruction(Tora) from his mouth(at his dictation),

And write down his words in your heart.[469]

23 If you return to Shaddai, you will be healed,

If you put iniquity far from your tent.[470]

24 Lay your gold in the dust,

Ophir among the pebbles of the brook.

25 Let Shaddai be your gold,

Silver piled high for you;

26 For then you will always depend on Shaddai
(or Then you will be at ease in the presence of
Shaddai),
And (be able to) lift your face to Eloah.[471]
27 When you pray, he will hear you,

And your vows you will fulfill.

28 You will decree and it will happen.

Light(Sun, life) will shine on your path.

29 If some one humiliates (you), you will shout:
'Exulatation!'
And those with downcast eyes(humiliated): 'Salvation!'[473]

30 Since he delivers whosoever is innocent,

You (too) will be saved by the purity of your hands.'[472]

Chapter 23

1 Job answered:

2 'Even today his strength is my complaint,

His hand weighs heavily upon my groans.[474]

3 O that I knew where to find him;

That I might come to his tribunal.[475]

4 I would set my case in order befor him,

And I would fill my mouth with arguments.[476]

5 I want to know what words he would answer me,

To consider what he would say to me.[477]

6 Does he contend with me in the manner of an attorney?

No! Surely he is the one who keeps attacking me.[478]

7 If an upright man could reason with him,

Then I should definitely be delivered from my Judge.[479]
(or his judgment?)
8 If I go forward(east), he is not (he does not exist),

Backward(west), I cannot recognize him.[480]

9 (If) I turn left(north), I cannot see him.[480]

(If) I turn right(south), I cannot spy him.[481]

10 He certainly knows the tread of my feet(the way I lead my life?)
If he should test me, I would shine like gold.[482]

11 My foot(=I) held to his path;

I kept his way without deviating,[483]

12 The command of his lips without turning off;

In my bosom(=I) treasured the words of his mouth.[483]

13 For he is the Only One(Ruler) indeed, and who can turn him?
And what he himself desires, he does.[484]

14 For he executes his decree,
(or He executes my sentence),
Certainly the dispute is with him now(in his hands).[485]
(or Still now my argument is against him).
15 Therefore I am dismayed before him;

I think of it, and recoil from him.

16 El has made my heart weak,

Shaddai has terrified me.

23:4-16

17 For I shall certainly be silenced(destroyed) by the presence of the Darkness,
And by the presence of the Concealment-of-Gloom.[486]

Chapter 24

1 Why are not appointed times kept by Shaddai,
And those who know him do not see his days?[487]
2 (While) they (the wicked) remove landmarks,
Seize flocks and pasture them themselves.
3 Drive away the asses of the orphan,[488]
Even take the ox of a widow in pledge.
4 Push the needy from the way(power, justice),
Thoroughly remove the poor from the city(Jerusalem?).[489]
5 (Who then) take notice! Like[490] onagers of the steppe,[491]
Have to go out to their labor,
Searching (from dawn) for the prey until evening(dusk).[492]
For food for themselves and their young.
6 They harvest in a field without yield,
They glean in the vineyard of a wicked(rich) man.[493]
7 Naked they sleep, without clothing,
With no cover against the cold.
8 Wet with the mountain rains,
For shelter hugging the rocks.
9 They (the wicked) rob the orphan from the breast,
And they take pledges from the poor.[494]
10 Naked they go without clothing,
Hungry they carry the sheaves.

11 Between the two rows (in the vineyard?) they spend (working even) during high noon,
They tread the wine press, yet suffer thirst.[495]

12 In the city the dying groan,[496]
The throats of the wounded cry out.[497]

13 They (the wicked) are rebels against the Light(life, God?),
They do not recognize its (his) ways,
Nor return to its (his) paths.[498]

14 Like a killer he gets up at light(sunrise),
Liquidating the poor and needy (the very poor),
And at night he acts like a thief.[499]

15 The adulterer waits for dusk,
Thinking, 'No eye will see me,'[500]
He puts a cover over his face.

16 During the darkness(night), they break into houses (steal illegally),
During the day they affix the seal for us (steal legally).[501]
They do not know the light(life, God?).
17 For the Shadow of Death looks for us (all) at a call (signal),
The Terror(Decay)-Shadow of Death surely takes notice (of us),[502]
18 He shouts: 'Into the presence of Yam!'[502]
Their portion(property, fate) is condemned to the Land,
Never can one return from the power of the Field of Yam.[503]
19 Drought and heat consume the waters of snow,
So Sheol those who have sinned.[504]

20 The Womb forgets him at his end(death),
The Worm(or the Height) also does not remember him,
Broken to pieces, like wood, so is the evildoer.[505]

24:11-20

21 Who feeds on the barren one, who does not bear,
And causes no good to the widow.[506]

22 He (death) seizes the mighty firmly by his power,
He arises and causes no-firmity by his life(existence).

23 To him (death) a definite hope is given and he is reliable,
While he keeps his eyes on their conduct(strength).[507]

24 They are exalted for a while(moment), 'and where is he (=he is dead)?'
Certainly all(everybody) are laid low and harvested,
And wither like the heads of grain.[508]

25 Save the Victor(Mighty One) himself, who else then could call me a liar?
My words(position) are addressed(written) to(against) El.'[509]

Chapter 25

1 Bildad the Shuhite answered:

2 'Dominion and reverence are his,
He imposes retribution(punishment) from his Heights.[510]

3 Is there any numbering of his Troops?
On whom does his Light(Sun) not rise?[511]

4 How can a man be just before El,[512]
One born of woman be clean?

5 If even the Moon is not bright,
And the Stars are not pure in his eyes,[513]

6 Then surely man is a worm,
The son of man a maggot'.

Chapter 26

1 Job answered:

2 'How you have helped the power-less,[514]
And aided the arm(strength) of the strength-less.

3 How you have counseled the un-wise,
And offered advice in profusion!

4 With whose help have you uttered words,
Whose breath came forth from you?

5 The Shades writhe in pain,
Crushed are the Waters(Yam?) and their Inhabitants.[515]

6 Naked is (stands) Sheol before him (is at his command?),
The Destruction(Abaddon) has no cover.[516]

7 He stretches the North(Zaphon) over the Void(Tohu(m)),
Suspends the Earth over No-Thing.[517]

8 He even binds up the Waters(Yam?) into clouds,
And the clouds do not burst(back) into the Below (Lowest).[518]

9 He grips the face(presence, defiance) of Concealment,
The Most High scatters his clouds.[519]

10 He engraved the Horizon on the face of the Waters(Yam?),
As the boundary between the Light(Sun) and the Darkness.[520]

11 The pillars of heaven sag,
And are stunned by his rebuke(thunder).[521]

12 By his power he quelled(annihilated) the Sea(Yam),
By his skill he smote Rahab.[522]

13 By his Wind he put the Sea(Yam) into a bag,
By his Hand(power) he pierced the fleeting(stretching) Serpent.[523]

14 If these are but bits of his power,

How fearful a thing we hear about him (already),

Then who could fathom the (full) thunder of his strength?[524]

Chapter 27

1 Job continued his discourse as follows:[525]

2 'As El lives(By the life of El),

Who has taken away my right,

And (as) Shaddai (lives), who has driven out[526] my breath(life),

3 For as long as his breath is in me,

And Eloah's spirit in my nose,[527]

4 If my lips(I) have spoken flasehood,

And if my tongue(I) has uttered deceit,[528]

5 'May I be wiped out,' if I declare you in the right,

Until I expire, I will not give up(turn from) my integrity.[529]

6 I hold to my justice and will not let it loose,

My mind will not change, as long as I live.[530]
(or My conscience shall not reproach me as long as I live).

7 May my enemy have the lot of the wicked,

And my adversary that of the unrighteous man.[531]

8 (You say:)
For will the hope(rope, end?) of the wicked not certainly be cut off?
Will Eloah not certainly take away his life (or throw his life into Sheol)?[532]

9 (But) Will El hear his cry?

Will his trouble(death) come before him?[533]

10 Though he may depend on[534] Shaddai,
(or Will he be at ease in the presence of Shaddai),
And call on Eloah every moment.
(or Call God at every moment).
11 I will teach you of El's power,

What Shaddai has I will not conceal.

12 Behold, you all have seen it,

Why then do you speak utter vanity?

13 This is the wicked man's portion from El,

And the inheritance tyrants receive from Shaddai.[535]

14 If his children increase, it is for the Devastation,[536]

His offspring will not have food enough.

15 By his survivors he will not be buried at death,[537]

And his widows will not weep.

16 Though he heap silver like dust,

And lay up stacks of raiment,

17 What he stored the righteous will wear,

The innocent will divide the silver.

18 He has built his house like a nest,

And like a hut, which a watchman mande.[538]

19 Rich he lies down, but the Victor(Mighty One) takes him away,
He fixes his gaze, 'and where is he?'[539]

20 The Terror(Decay) will overtake him, (just) like the Waters(Yam?) (will).[540]
The Night will kidnap him, (just) like the Storm (will).

21 The East Wind sweeps him away, and he has to go(pass on),

And whirls him from his place(or to his place,grave?).[541]

22 The Most High sends (him) off (or makes him cross the Channel) and does not pity(him),
From his hand(power) he certainly cannot flee.[542]

27:10-22

23 He claps his hands at him,
The Most High whistles(wisks) (him) from his place (or to his place,grave).542

Chapter 28

1 Surely[543] there is a smelter for silver,
And a place where they purify[544] gold.

2 Iron is taken from the dust,
And from smelted rock, bronze.[545]

3 (But) he(God) set an end to the Darkness,
And with complete perfection(competence) he examined
The Stone(might, fortress) of Gloom and Shadow of Death.546

4 He broke open the River(wady) which is far from the sojourner,
Forgotten by a foot,
Bereft of men, who wander about(bedouines).[547]

5 The Land, from which comes food(?),
And the Below(Lowest), is overwhelmed just like a man(?).548

6 (There is) the Place(of God?) whose stones are saphire,
And whose dust is gold.[549]

7 (There is) a Path which no Bird of Prey knows,
Not (even) a Vulture's eye can perceive.[550]

8 Neither have the Sons of the Proud One trodden it,
Nor has the Serpent-Dragon itself passed over it.[551]

9 It is from the Boulder(Zaphon) he sends forth his hand(power),
From the Root(Foundation, Base) he moves mountains.[552]

10 From the Rock(Zaphon) he cut out the Channel(s),

His eye sees every Nobel One.[553]

11 He explored the Sources of the River(s),

And from the Concealment brings forth(lets shine) the Light(Sun).[554]

12 And wisdom, where can it be found,

Where is the Place(Home) of understanding?[555]

13 A man does not know her(wisdom 's) Home,

One cannot find it in the land of the living(earth).[556]

14 The Deep(Tehom) says: 'It is not within me.'

The Sea(Yam) says: 'I do not have it.'[557]

15 It cannot be got for buillion,[557a]

Nor can silver be weighed as its price.[878]

18 Coral or crystal are not to be mentioned,

Wisdom's possession(value) surpasses rubies.[559].

19 The topaz of Ethiopia cannot equal it,[560]

It cannot be bought for pure gold.

20 Wisdom, whence does it come?

Where is the Place of understanding?[561]

21 It is concealed from the eyes of all living,

Even from the birds of the air it is hid(removed).[562]

22 The Destruction-and-Death(Abaddon-and-Mot)) say:

'We have heard a rumor of it.'[563]

23 Elohim (alone) kmows the Way to it,

He is familiar with its Place(Home).[564]

24 When he looked to the Extremities of the Land,[565]

Surveyed all that lies under the Heavens.

28:11-24

25 When he allotted weight to the Wind,
Meted out the Waters by measure,
26 When he made the Groove(Channel) for the rain,
The Path for the thundershower.[566]
27 Then he saw it and appraised it, (cf. Gen. 1).
Discerned and tested it.
28 And he said to man:
'Behold, the Fear of the Lord, it is wisdom,
To turn from evil is understanding.'

Chapter 29

1 Job continued his discourse as follows:[567]
2 'O that I were as in months past,
In the days when Eloah watched over me;
3 When his Lamp(Sun) shone over my head,
When I walked through the Darkness[568] by his Light(sun).
4 As I did in the days of my youth,[569]
When Eloah, the Most High, established my tent (family?).[570]
5 When Shaddai was still with me,
My young ones round about me;
6 When my feet were bathed in cream and balsam,
When rivers of oil flowed over my legs.[571]
7 When I went out the gate from the city,
Prepared my seat in the broad place.[572]
8 When young men saw me, they withdrew,
While the elders began to stand up.[573]

9 (Even) princes stopped speaking,
Put their hand on their mouth;
10 The voices of chieftains were hushed,[574]
Their tongues stuck to their palates.
11 When an ear heard me, it blessed me,
When an eye saw me, it testified for me.[575]
12 For I rescued the poor who cried,
The orphan who had not helper.[576]
13 The blessing of him about to perish entered my presence,
And I made the widow's heart sing for joy.[577]
14 I put on my justice and it clothed me,
Like my robe and my turban, so was my justice to me.[578]
15 Eyes I was to the blind,
Feet to the lame was I.
16 I was a father to the needy,
And the cause of the un-known I investigated for him.[579]
17 I broke the jaws(strength) of the wicked,
Plucked the prey from his teeth.[580]

Version 1:

18 And I thought, 'Though I perish like its nest,
I shall multiply days like the phoenix.'[581]
19 My root spread out to the water,
The dew lodged on my branches,[582]
20 My glory fresh within me,
My bow renewed in my hand.'[583]

Version 2:

18 Then I thought(to myself):
'Shall I perish(fail) just like my reed(arrow),?
Or shall I multiply my days (just) like sand (as numerous?)?
19 Shall my root(foot, feet?) spread out to the water,
The dew lodge on my braches(arms, offspring?)?[582]
20 Shall my glory(bow-handle) be renewed for me,
And my bow(sexual prowess) send forth arrow after arrow(children?) from my hand(power)?'[583]
21 They(men) listened to me and waited,
For my counsel and were silent(satisfied?).[584]
22 After my speech they had nothing(more) to say,
When my oration had flowed over them,
23 They waited for me (just) like for the rain,
And opened wide their mouth(s) as for the spring-rain.[585]
24 When I laughed in their presence, were they not reassured?
When my face lighted up, they were not downcast.[586]
25 I determined their conduct and precided as their chief,
I resided as their king among the troops,
Whenever I guided them they were at ease.[587]

Chapter 30

1 But now (even) those laugh at me,
Who are (much) younger in years[588] than I,
Whose fathers I considered too poor,
To be put[589] with the dogs of my flock.

2 Indeed, what need have I of the strength of their hands?
Manly vigor has fled from them.[590]

3 Barren from lack and want(property, hunger),
(are those) who flee(roam) the dry (steppe),
At night in complete desolation.[591]

4 (Are those) who pluck malluah(branches?) from the bush,
And broom-roots for their warmth.[592]

5 With a shout they are driven forth,
One raises a hue against them as against a thief.[593]

6 To dwell in the wadi gullies,
Holes in the ground and rocks.

7 Among the bushes they bray,[594]
Under the nettles they huddle.

8 An ignoble, name-less brood,[595]
Scourged out of the land.

9 And now I am a song to them,
I have become a byword to them.[596]

10 They detest me, keeping away from me, [597]
From my face they spare no spit.

11 Because he(God) has let go his string (of the bow?) and
has humiliated me,
So they (the vile brood) have let loose the bridle
(restraint) before me.[598]

12 At my right hand a vile brood arises(attacks) (me),
My feet they trip,
Cast up on my behalf the Road(s) of Calamity(ies),[599]

13 They break up my own path(conduct, life),

They gain my destruction(death),
(or They further my undoing),
(But) No-Helper exists(rises) against them.[600]
(or There is none to help me against them).
14 Like the crashing of the Expanse(of Waters) they come (attack),[601]
Simultaneously with the Storm they keep rolling (at me),

15 The Terror(Decay) keeps attacking me,

My dignity has disappeared like the wind,

And my deliverance(rescue) has dissolved like a cloud.[602]

16 My soul(life) is emptied within me,
(or But now the Most High pours out my life),
The days of affliction(the Day of Affliction) seizes me.[603]
17 The Night chisels my bones from me,
(or At night my bones are hotter than a caldron),
My Torturers never sleep.[604]
18 As my Attorney he(God) should change into my garment,

As my Mouth he should cloth himself in my coat.[605]

19 He(God) throws me into the Clay(Mud) (again),

And I become dust and ashes (again?).[606]

20 I cry to you, but you do not answer,

You stand and look at me,

21 You turned out to be a Tormentor for me,

With your strong hand you assail me.[607]

22 You lift me up and collect (mount me) me for the Wind,

Toss me about by the Tempest.[608]

23 For I know, to Death(Mot or underworld) you will return me,[609]
To the Meeting House of all living.[608]

24 But one does not turn one's hand against a wreck,

If in distress he cries against them.[610]
(i.e. the powers of the underworld?)

25 Did I not weep for the hapless(hard of day),

My soul grieve for the poor?

26 I cried for the good(health, life, the Good One?), but
the Evil One came,
I hoped for the Light(Sun, life, God?), but the Gloom
came.[611]
27 My bowels will boil unceasing,

The Days of Affliction are facing me(confront me).[612]

28 I will walk about in the Dark(Dirt) and the No-Heat
(No-Sun),
I will rise in the Congregation (and) cry for help.[613]

29 A brother I have become to the Jackals(Dragon(s)),

A friend to the Daughters of the Ostriches(Vultures?).[614]

30 My skin(I) is blackened(searched out) by the Most High
(or the Caldron?)
My bones(I) are burned up by the Devastation(Heat?).[615]

31 My harp is turned to mourning,
(i.e. I am tuned to mourning in the underworld?),
My flute to the sound of weepers.
(i.e. the dead?).

Chapter 31

1 I have made a covenant with(against) my eyes (myself),
(saying:)
'I shall never turn my attention to a virgin
(or the Virgin, Anat?)',[616]
(Because)
2 What is Eloah's allotment from Above,

And Shaddai's heritage from the Heights(Zaphon)?[617]

3 Is it not the Calamity for the evil one,

And the Disfigurement(Misfortune) for the practitioners
of wickedness(idolatry, magic?)?[618]
4 Does he(God) not watch my way(conduct),

And count every one of my steps?

5 If I would have gone to an Idol,
Or my foot would have hastened to a Fraud,[619]
6 (And then) He should weigh me in honest scales,
Eloah would (certainly) know my full weight![620]
7 If my steps would have strayed from the way,[621]
Or my heart would have followed my eyes(myself),
Or (any) blemish would stick to my palms,
8 (Then) let me sow and let another eat,
And let my offspring be uprooted,
9 If my heart would have been lured by a woman,
Or if I had lurked at my neighbors door,
10 (Then) let my wife grind for another,
And others bend over her.
11 Certainly that were licentiousness,[622]
And criminal iniquity.[623]
12 (Certainly) the Fire would devour (me) into the Destruction(Abaddon),
And uproot (me) from all my income (property).[624]
13 If I would have despised the claim of my slave,
Or of my slave girls, when they complained,[625]
14 (Then) what could I do if El should call me,
Or answer him, if he should call me to account?[626]
15 Did he not make me in (from) the belly(Womb) (just) as he made him,
Establish each one of us in (from) the Womb?[627]
(or The Only One(Ruler) establish us in the Womb).
16 If I would have refused any desire(need) of the poor,
Or caused the eyes of the widow to languish,[628]

17 While I ate my food alone,

And the orphan shared none of it,
(On the contrary)
18 Certainly, from his youth he was raised by me as by his own father,
And from his mother's womb I guided him.[629]

19 If I would have seen some one dying for lack of clothing,
(Or) a poor man, with nothing to cover him,

20 If his loins would not have blessed me,

Being warmed by the fleece of my sheep,

21 If I would have raised(used) my hand(power) against the orphan,
Whenever I saw my advantage in the gate(court).[630]

22 (Then) let my shoulder drop from the shoulder-socket,

And let my arm[631] be wrenched off from the shoulder-joint.[632]
23 Certainly, the Terror(Pack of Vultures or Dogs) from El is the powerful Calamity(death),[633]
And because of his supremacy(majesty,signal) I can do nothing (or Nothing eats me?).
24 (Even) if I put my confidence in gold,

Called fine gold my security,

25 (Even) if I gloated when my wealth was great,

When my hand had acquired riches,

26 If I would have looked at(worshipped) the Light(Sun),[634] certainly shining bright,[635]
Or at the Moon,[634] certainly esteemed , when on the march.[635]
27 (And if) my mind would have been seduced (even) in secret,
(So) my hand would have wafted a kiss from my mouth,[636]

28 (Then) that would have been a perfidious sin,[637]

(And) I certainly[638] would have betrayed El from Above.
29 If I would have rejoiced in the ruin of some one who hated me,

Or taken comfort[639] when misfortune overtook him,

30 (But) I really[640] did not permit my palate(myself)
to sin,
In asking for his life with a curse.

31 If the men of my tent(household) would have ever said[641]
(concerning an enemy or stranger):
'O that we could satisfy ourselves with his flesh(body)!'

32 (But) the stranger did not have to sleep in the street:

My door was (always) open to the traveler.

33 If I would have concealed my rebellious acts(just) like
the Land(Earth),[642]
Hiding my guilt in my bosom(myself),

34 Though I was afraid of the clamor of the city,
(or Because I dreaded the great multitude) ,
And the contempt of the clans terrified me,

I never put anyone(a man) outside (my) door.[643]

35 O that it would happen to me, that he should listen
to me!
(And) if Shaddai should (really) answer my writ
(statement),[644]
Then my Opponent would sign a document(of justifica-
tion?)!
36 Would I not (then) wear it on my shoulders (like a
garment),
And put it on like a crown.[645]

37 If my land would have cried out against me,

Or (all) its furrows would have wept together,

39 If I would have eaten its yield without paying

Or snuffed out the life of its workers,[647]

40 (Then) instead of wheat, thistles should grow,

And instead of barley, weeds.'[648]

Chapter 32

1 Then these three men ceased answering Job because in his own opinion he was righteous.

2 But the anger of Elihu, son of Barachel the Buzite of the clan of Ram, flared up against Job, because he held himself to be righteous rather than Elohim.

3 And against his three friends his wrath flared because they had found no answer by which they could prove Job guilty.[649]

4 Elihu had waited while they spoke because these men were years older than he.

5 But when Elihu saw the three had no answer in their mouth, his anger flared up.

6 So Elihu, son of Barachel the Buzite, spoke out and said:
'I am young in years,
And you are venerable men,
So I was fearful and afraid(frightened),[650]
To address a speech[653] to you.
7 I thought, 'Days(years)[8] should speak,
Many years ought to teach wisdom,'
8 But the spirit of her (i.e. wisdom) is in men,
And the breath of Shaddai gives them insight.[651]
9 It is not the aged (seniors) who are wise,[652]
Nor the elders who understand what is right.
10 So I say, 'Listen to me,
I will give my speech also'.[653]

11 Look, I waited during your speeches,

I weighed (pondered) your arguments,[654]

While you kept searching for words.

12 I paid close attention to you,

But none of you confuted Job,

None of you answered his words,

13 Can you (really) say, 'We have found wisdom,'
(i.e. we have given the right answer),
And (now), 'Let El rebuke him and not man.'

14 I will indeed prepare my own discourse,[655]
(or By El has not prepared (his) words),[655]
Therefore I shall not answer him(Job) with your arguments.
15 Dismayed, they (the friends) answer no more,

Words have forsaken them,

16 Should I wait when they cannot speak,

When they stop and answer no more?

17 I will also answer my share,

I will also give my speech.[653.656]
(declare my knowledge).
18 For I am brimming with words,

(Only) the spirit in my belly (within me),[657]
(i.e. my decency in my emotion?) caused me to be constrained.
19 My belly(emotion) is like unvented wine,

Like a new wine-skin[658] ready to burst.

20 I must speak and get relief,

Open my lips and reply.

21 Let me be partial to no one,

Nor flatter any man.

22 I know not how to flatter,
Else would my Maker soon dispatch me.

Chapter 33

1 Hear now, Job, my speech,
Give ear to my every word.
2 See, I open my mouth,
My tongue forms words on my palate.
3 My words are from an upright heart,
My lips utter knowledge in purity.
4 El's spirit made me,
Shaddai's breath gives me life.
5 If you are able, refute me,
Draw up your case and stand before me.[659]
6 Behold, I am like a little jar[660] from El,[661]
From clay I too have been pinched off.[660]
7 See, my arm shall not terrify you.[662]
Nor my hand rest heavy upon you.[662]
8 Surely you spoke in my ears(in my hearing),
And I heard the voice of your words.[663]
9 'I am pure and sinless,
Innocent, and without guilt.
10 But he finds pretext against me,
Counts me as his enemy,
11 Puts my feet in stocks,
Watches my every step.'

12 You are not right in this, I tell you,[664]
Eloah is certainly greater than man.
13 Why do you (then) (continue) to accuse him(God),
The Victor will certainly give (you) all his words
(i.e. a complete answer?).[665]
14 For at one time El will speak,
And at a second time the Victor will appear.[666]
15 In a dream, a vision of the night,
When slumber falls on men,
As they sleep upon their bed.[667]
16 Then he opens the ears of men,
And for their instruction descends to them.[668]
17 To teach man his work,
His voice to men disclose.[668]
18 To withhold[671] his soul(life) from the Pit(Filth),[670]
And his life from the Crossing of the Channel.[669]
19 Though one may be reprimanded by pain upon one's bed,
By the unceasing aching[672] of his bones.
20 Untill his life(self) lothes food,
His soul(appetite) choice dishes.
21 His flesh is depleted of fatness,
And his bones are seen because of lack of fatness.[673]
22 His soul(life) draws near to the Pit,
And his life to Death(Place of Death).[674]
23 Unless he has a messenger,
An interpreter, (even) among a thousand,[675]
Who explains to a man what is right(good) for him.[676]

33:12-23

24 And having compassion for him says:
'Spare him from going down into the Pit(Filth),[670]
I have found a ransom (for him)'.
25 (Then) his flesh(he) becomes fresh (again) with youth,
He returns to the days of his early manhood.[677]
26 He prays to Eloah and he accepts him,
And he makes him see his face(will, purpose) with joy.[678]
He announces to men his salvation.
27 He sings before[679] men, saying (as follows):
'I have sinned and have perfected the right,
I have no-equal.[680]
28 (But) he saved my soul(life) from the Crossing into the Pit(Filth),[670]
And my life sees the Light(Sun, life, God?).'[681]
29 If El does all these things,[682]
Two times (or even) three times with a man (namely:)
30 Withholding his soul(life) from the Pit(Filth),[670]
Enlightening (him) with the Light(Sun) of Life.[683]
31 (Then) heed me, Job, listen to me,
Be silent and I will speak.
32 If you have anything to say, answer me,
Speek, for I am interested to correct(justify) you.[684]
33 If (you have) nothing (to say)[685] then listen to me,
Be quiet, and I shall increase you wisdom(understanding) a thousandfold'.[686]

Chapter 34

1 Elihu continued:

2 'Hear, you wise ones, my words.
You savants, give ear to me.[687]

3 For an ear discernes (because there are) words,
And a palate tastes by eating.[688]

4 Let us choose for ourselves what is just,
Let us decide between us what is good.

5 Now Job has said, 'I am righteous,
And El has robbed me of my right.

6 Despite my righteousness, I am called a liar,
I am wounded by his arrows, despite my sinlessness.'[689]

7 Was there ever a man like Job?
He gulps mockery like water,

8 Keeps company with evil doers,
Consorts with wicked men.

9 For he says, 'It profits man nothing,
When he is pleasing Elohim.'

10 So you sensible men, hear me.
Far be it from El to commit a crime,
And from Shaddai to do evil.[690]

11 For according to a man's work he pays him,
And according to a man's way(conduct) he rewards him.[691]

12 Surely El would not do evil,
Nor Shaddai pervert justice.

13 Who entrusted the earth to him?
And who gave him the whole world?[692]

14 If he would decide in his heart(by himself),
And if he would collect(take back) his spirit and breath,

15 (Then) all flesh would expire at once,
And man would return to the Dust.[693]

16 So if you have intelligence, hear this,
Give ear to the sound of my words:

17 Can one who hates justice govern?
So why do you find fault with the Venerable Just One.[694]

18 Does one say to a king, 'Scoundrel'
'Criminal' to nobles?

19 He does not pay any respect to princes,
Nor does he favor the rich[695] over the poor.

20 They are killed by the Sudden One and by the Mid-Night,
(or In a moment(quickly) they die, at midnight),
They are shaken by the Strong One and must cross over,
(or Even the strong one is shaken and passes away),
They are returned by the Mighty One, not by a(human) hand.[696]
(or And they remove the mighty one without hand).
21 For his eyes are on man's ways(conduct),
And he sees every one of his steps.

22 Does not the Darkness and does not Shadow of Death exist,
In order to (re)turn the evildoers There?[697]

23 For the Victor(Mighty One) does set a time for a man,
So he must come before El for judgment.[698]

24 He scatters the mighty without inquiry,
And sets up others in their stead.
(or places the others into the Below).[698a]

34:13-24

25 Because he disapproves of their way of life,
He overthrows them and they are crushed by the Night.[699]
26 He claps (his hands concerning) them, 'Among the wicked (with you)!
Into the grave of the opulent(rich, wicked?).'[700]
(or As criminals he strikes them down
In the public place).
27 Because they turned away from him,
And heeded none of his ways,
28 So that they caused the cry of the poor to come before him,
Yes, the cry of the afflicted he hears.[701]
29 If he would keep quiet, who would condemn?
And if he would turn his face, who could see him?
But he does look upon nation and man.[702]
30 Lest an impious man should rule,
Or snarers of the people.
31 Has he (Job) said to El:
'I was mistaken, I will offend no more,
32 That I may see, teach me,
If I have done evil, I will do no more.'
33 According to your opinion, he should restore (you) (or make a treaty with you),
But you refuse (to say, cf. v. 31),
But this is your decision and not mine,
And what do you know (anyway)? Speak!
34 Sensible men would say to me,
And any wise man who hears me:[703]

35 'Job speaks without any knowledge,

His word do not make any sense.'

36 (Therefore) it is fervently wished that Job should be tried to the very end(limit),
For arguing just like wicked men.[704]

37 For he (even) adds to his sin (by the following:)

His transgressions he denies(mocks) among us,[705]

And multiplies his words against El'.

Chapter 35

1 Elihu went on to say:

2 'Do you consider this[706] as justice?

You say: 'It is my right from El!'

3 You say: 'Of what use is it to you(God),

(And) what do I get, because I have sinned?'[707]

4 I will give an answer to you in (my) speech,

And to your friends, who are with you.

5 Glance towards the heavens and look,

Mark the clouds, which are so high above you,

6 If you sin, what do you achieve against him?

If your transgressions are many, what do you do to him?[708]
7 If you are righteous, what do you give to him?

Or what does he get from your hand?
(The answer is:)
8 Towards a man like you (a fellowman) is your wickedness (directed),
And towards a son of man(human being) your righteousness.

9 Because of the multitude of oppressors they (the fellowmen) cry out(pray),

They call for help against the arm(power) of the mighty.

10 But one does not say: 'Where is Eloah, my Maker?'

Who is the giver of a Guard(Guards) against the Night.[709]
(or who gives strength in the night).
11 Who teaches us by the beasts of the field,

Who makes us wise by the birds of the heavens.[710]

12 If they (the fellowmen) cry (pray), he will certainly answer,
Because of the presumption of the wicked.[711]

13 But to an idolater El does not listen,[712]

Shaddai certainly disregards him.[713]

14 But because you say: 'I cannot perceive him.'

(I advise you) Show submissivness towards him and wait for him.714
15 But now since he does not punish (Job) with his (full) wrath,715
Nor acknowledge (Job) with his full fury(ax, lightning),

16 Job opens his mouth (multiplying) vanity,

Without knowledge multiplies his words'.

Chapter 36

1 Again Elihu spoke:

2 'Form a circle around me, and I shall instruct you, (I) a young man,
And yet I (also) have a message(inspiration) from Eloah.716
3 I am receiving my knowledge(information, inspiration) from Afar,
And I report the truth from my Maker.[717]

4 For truly my words are not slander,

(But) perfect truths are (in store) for you.[718]

5 When(ever, if) El, the Old One,

And the Victor, the Old One,

Despises the arrogant,[719]
(or stubbornness).
6 (Then) he does not let the wicked live,

But brings about justice for the oppressed.

7 He does not withdraw his eyes (himself) from the
just one,
But with (equal to) kings places him upon the throne
(into power).
(Finally) he surely exalts him.[720]

8 But if they are bound by fetters,

(If) they are tied by cords of oppression,[721]

9 Then he explains to them their works,

And their sins, how heinous(numerous) they are.[722]

10 He opens their (two) ears for instruction,

And commands (them): 'You must turn from evil.'[723]

11 (Then) if they obey and serve him,

They will spend their days in prosperity,

And their years in pleasure.[724]

12 If they do not obey, they must cross the Channel
(the Infernal River, Inferno),
And they will expire in No-Knowledge.725

13 But (On the other hand) the impious of heart, (neither)
fix their face(nose) on him,
Nor do they cry(pray) when he binds them.[726]

14 Their breath is killed(extinguished) among (as)
youths(children of prostitutes?),
Their life (they) among (as) votaries (sacred prostitutes).727
15 The afflicted he saves during his affliction,

And has his ears open during his tribulation.[728]

16 And then he removes you (even) out ot the mouth of the
Enemy.
The Devastation(Expanse) could not pour you out into
the Below(Lowest) of herself,

Instead your table will (about) collapse under the abundance of fatness(rich food).[729]

17 While you were filled with food, being rich,

Right and justice collapsed.[730]

18 Therefore take care, lest you are enticed by plenty (wealth),

Or seduced (turned aside) by a large bribe.[731]

19 Your wealth will not save you from the Enemy,

Nor all the powers of your wealth.[732]

20 Nor will it snap at(set traps for, against) the Night,

Against the rising of the Strong Ones(Troops) of the Below(Lowest).[733]

21 Watch out, lest you keep turning to evil,[734]

For you have chosen presumtion because of (your) affliction.[735]

22 Look, El is sublime in power,

Who is a Master like him?[736]

23 Who commissioned to him his power?[737]

And who can say (to him): 'You have committed a crime.'

24 Remember! You should extol his work,

Which (all) men (continually) praise.

25 All mankind perceives it,

Man expects (it) from Afar(Zaphon).[738]

26 Look, El, the Ancient One is certainly beyond our knowledge.

Beyond numbering are his years and beyond (our) computation.[739]

27 Surely he (is the one, who) draws the drops from the Sea(Yam),

He distills the rain from the Deep(Flood, Id).[740]

28 Which (then) trickles from the clouds,

Pours on the land(ground) in showers.[741]

29 Surely the Awe-Inspirer is skilled in the spreading
of the cloud,
And in the thundering (from) his Pavilion.[742]

30 Look, the Most High sends out his Light(Sun),

Even exposes the roots(foundations) of the Sea(Yam).[743]

31 Surely from them (his hands) he provides for his Troops,

Gives (them) sustenance from (his) abundance.[744]

32 From his hands he exposes the Light(Sun),

And directs her in her track.[745]

33 The Most High speaks by his Thunder,

Pronouncing his Wrath upon evil.[746]

Chapter 37

1 Surely[747] my heart (I) trembles because of this
(or his rebuke?),748
And leaps out of its place.

2 Listen closely to the Roar of hs Voice(Thunder),

And to the Rumbling that comes forth from his Mouth.[749]

3 Under the whole Heaven he flashes(repeatedly, intensively),

His Light(ning) as far as to the Extremities of the
Land.750
4 Following that he roars (with) his Voice(Thunder),

He thunders with his majestic Voice(Thunder),[751]

But he will not seize (them, men?) when his Voice is
heard(obeyed).752
(And men pray as follows:)

5 'May El thunder with his majestic Voice(Thunder),

He is the Maker(Creator) of marvels, which we are
unable to understand.753

6 For he commands the snow: 'Fall to the ground!'

And the rain: 'Rain!'

And the torrential rains: 'Be severe!'[754]
(or'strength to it!')
7 In behalf of all manking they descend,

So all men may know his work(creation).[755]

8 Furthermore, an animal enters its lair,

And lies down in its den,

9 (Similarly) out of the Chamber comes the hurricane,

And out of the Store-Houses the cold(water, snow, ice?).[756]
10 From the Breath of El comes the cold,

And the the abundance(Expanse) of waters from(through) the Pipe.[757]
11 And his Shining One(Sun) dispells the cloud,

His Light(Sun) scatters the cloud(masses).[758]

12 He drew the Circle(Horizon) perfectly round by his skillful steering for (its) task,
Everything that he ordains(commands) on the face of the earth,
(He does) because of his good pleasure.[759]

13 Whether because of his discipline. or because of his good pleasure, or because of his mercy,
He makes it find it(=its task, i.e. he makes everything according to its task, properly).'[760]
14 Reconsider(weigh) this, Job!

Begin to understand the marvels of El.![761]

15 Do you understand the rules of Eloah concerning (all of) them,
(E.g,) How he causes his Light(Sun) to appear in his Clouds.[762]
16 Do you recognize the Most High by his outspread cloud,

By his wonderful acts, the Perfect in Knowledge?[763]

17 You who swelter in your (hot) garments,

When the earth is becalmed from the south?

37:6-17

18 Can you spread out(hammer out) the cloud(covers, the sky) with him,
Which are (is) strong as a molten mirror?

19 Tell us (then) what we should say to him?

We should not argue out of ignorance.[764]

20 Should he be told: 'I wish to speak.'

Does a man ask to be devoured?

21 (Now just as) One cannot look at the Light(Sun),

The Bright One(Sun) in the clouds (sky),[764a]

When the wind has blown and cleared them.

22 (Then) from Zaphon comes the Golden One(Sun),

(From) the Most High, Eloah, who is (so) awful in (his) majesty.765

23 (So) we cannot reach Shaddai.

(But) the Exalted One(Ancient One) of Power and Justice,

Yes, the Chief of Justice, will he not answer?[766] (or He certainly will answer).

24 Therefore men should stand in awe of him!

Will he not pay attention to all those (men) wise of heart(God-fearing)?767

Chapter 38

1 Then Yahweh did answer Job

During a Storm, as follows:[768]

2 'Who is this who darkens(calls stupid, ignorant) counsel,769
With words (a speech) void of any knowledge?

3 Gird your loins(yourself, get ready) then, like a man (hero, wrestler),
I (myself) will question you and you (yourself) inform me:770

4 Where were you when I founded the earth?
Tell me, if you know so much.[771]

5 Who drafted its dimensions? Do you know?
Who stretched the line over it?

6 On what are its sockets sunk,
Who laid its cornerstone,

7 While the Morning Stars cried aloud together,
And all the Sons of Elohim shouted (the war cry).[772]

8 When the Sea(Yam) poured out of the Two Doors,
When it went forth erupting from the Womb.[773]

9 When I made the Cloud its garment,
And the (Storm-)Cloud its swaddling bands.[774]

10 And I traced out its Limit(Horizon, or the Groove) for it,
And set it Bars and Two Dors.[775]

11 And I said: 'Thus far you shall come and no further.
And here your proud waves will be broken.'[776]

12 Have you ever in your life commanded the Morning,
Or informed the Dawn about its position,[777]

13 In order to grip the Ends of the Land,
So the Wicked Ones (Dog-Stars) are shaken from it,[778]

14 Who are exchanged like the clay for a seal,
And stand in readiness like a garment,[779]
(or and they present themselves)
15 But (for now) their light is withdrawn from the Wicked Ones (Dog-Stars),778
And the Navigators Line (High-Arm) is broken up.[778.780]

16 Have you ever come (as far as) to the Springs of the[781] Sea(Yam),782

Walked to and fro from the Recesses of the Deep(Tehom).

17 Have the Gates of Death(Mot) ever been uncovered for you,
Yes, the Gates of the Shadow of Death(Mot), have you ever seen them?[783]

18 Have you surveyed the Expanses of the Land?
Tell if you know the Totality of Her.[784]

19 Where is the Way to where the Light(Sun) dwells?
And the Darkness, where is its Dwelling?[785]

20 So you may guide it about its Territory,
And instruct it about the Paths to its House.[786]

21 You would know, if you would have created her,
And if the number of your days were great(eternal).[787]

22 Have you entered the Store-Houses of the Snow,
Yes,the Store-Houses of the Hail, did you see them?[788]

23 Which I reserve for the time of the Enemy(Death),
For the Day of Attack and of War.[789]

24 Where is the power which gives portions to the Light (Sun, the Solar Zodiac?),
Which spreads the East-Wind (or light?) over the earth.[790]

25 Who cleft the Channel for the downpour,
The Path for the thundershower.[791]

26 To bring rain (even) to a no-man's land,
A wilderness with no man in it,

27 So to satisfy the desolate desert,
And let the growing(issue of) grass sprout abundantly.[792]

28 Does the rain have a father,
Who sired the drops of the dew?[793]

29 From whose womb comes the cold(ice, water),

The hoarfrost of heaven, who bore it,

30 When water hardens like stone,

The surface of the Deep(Tehom) imprisoned?

31 Can you bind (prevent) the group of the Pleiades
(i.e. from initiating the spring rains and the coming of the summer?),
Or loosen the belt (make powerless) of Orion
(i.e. cause the failure of the autumnal rains and hold back the coming of the winter?).794

32 Can you lead the Zodiacal Circle according to its season (i.e. bring about each season of the year at the proper time),
And guide the Hyades and her Satellites?794

33 Can you understand the Celestial Order,

Can you write down its writing (function) (while) on earth?795

34 Can you raise your voice (thunder) from the cloud,

And let the abundance of water conceal you?796
(or the Abundance of the Waters(Yam)).

35 Can you dispatch the Lightnings so they will move out,

And report to you: 'Here we are.'797

36 Who can give wisdom (even) to Toth (i.e. the god of wisdom, Hermes),
Or give Sekwi(i.e. Mercury) understanding?798

37 Who can muster(collect) the Clouds by (his) wisdom,

And then tilt the Water-Jars-of-Heaven?799

38 (At a time) when the dust is stamped to rigidity,

And even stones are soldered together.800

39 Can you hunt prey for the lioness,

Appease the appetite of her cubs,

40 When they crouch in their den,

Lie in wait in their lair?

41 Who provides the raven with prey,
When its fledglings cry out to El,
Frantic for lack of food?[801]

Chapter 39

1 Do you know the birth season of the wild goats of the rock(i.e. the ibex),
Do you watch the calving of the hind,[802]
2 Do you count the months they fulfill,[803]
Mark the time they give birth?
3 They crouch, they drop (give birth to) their young,
They send forth their flocks.[804]
4 Their young ones become robust, they grow up in the steppe,
They wander off, and never return to them.[805]
5 Who set the wild ass free,
Loosed the onager from his bonds?
6 His home I made in the wilderness,
His dwelling the salt flats.[806]
7 He scorns the city's tumult,[807]
He hears no driver's shout.
8 He ranges the mountains as his pasture,
And searches after every green thing.[808]
9 Will the buffalo be willing to serve you,[809]
Will he stay beside your crib?
10 Do you bind the wild ox in the fertile furrow,[810]
Or does he harrow the valleys together with you?[811]

11 Can you rely on his great strength,
Can you manage(arrange) your labor with him.[812]
12 Can you trust him to return,
And gather in the grain of your threshing floor?
13 The wing of the ostrich is gay,
She posesses a gracious plumage and pinions![813]
14 She places(arranges) her eggs in the ground,
And upon the sand she warms them.[814]
15 Heedless that a foot may crush them,
Some beasts trample upon them.
16 She treats her young ones harshly, as though not-hers,
In vain is her toil, she is without a flock.[815]
17 For Eloah did not lend her wisdom,
And he apportioned her no understanding at all.[816]
(or gave her no share in understanding).
18 When up she spreads her plumes,
She laughs at a horse and its rider.[817]
19 Do you give the horse strength,
Clothe his neck with a mane(thunder)?[818]
20 Do you make him leap like alocust,
His majestic snort a terror?
21 He paws violently and exults mightely,
When he goes out to meet the weapons(armory).[819]
22 He laughs at the soldiers(troops),[820] and is not afraid,
He shies not from the sword.
23 About him rattles the quiver,[821]

Flash spear and the scimitar.[822]
24 Mid rattle and roar he swollows the ground,
Does not stand still when the trumpet sounds.[823]
25 At the trumpet call he says: 'Aha!'[824]
He scents the battle from afar,
The roar of the captains and shouting.
26 Does the hawk soar by your wisdom,
Spread his wings to the south?
27 Does the eagle mount up at your command,
And does the vulture make her nest on high?[825]
28 On the cliff he dwells and lodges,
On the top of the rock is his stronghold.[826]
29 From there he spies out the prey,
From afar off his eyes see it.[827]
30 His young ones suck up blood,
Where the slain are, there is he.'

Chapter 40

1 Yahweh answered Job as follows:
2 'Will the contender with Shaddai yield?
He who reproves Eloah let him answer for it.'
3 Job answered Yahweh and said:
4 'Lo, I am small, how can I answer you?
My hand I lay on my mouth;
5 I have spoken once, I will not reply;
Twice, but I will say no more.'

6 Then Yahweh answered Job

From (during) out of the storm and said:

7 'Gird your loins like a hero;

I will ask you, and you tell me.[828]

8 Could you annul my judgment,

Condemn me so you may be justified?

9 Have you an arm(power) like El,

Can you thunder with a voice(thunder) like his?

10 Deck yourself with grandeour and majesty;

Be arrayed in glory and splendor.[829]

11 Let loose your Furious Wrath,

Glance at every Proud One and humble him.[830]

12 Glance at every Proud One and abase him,

And by your Splendor terrify(crush) the Wicked Ones.[831]

13 Conceal them thoroughly in the Dust,

Lock up their faces(appearances, assembly) in the Concealment(Infernal Crypt).832

14 Then even I will praise you

For you would have achieved a victory with your own right hand(power).

15 Consider now Behemoth(the Beast),

Which I made like an ox.[833]

16 Definitely note the strength in his loins,

The (generative) power in the muscles (hardness) of his belly.834

17 He can stiffen(make errect) his tail like a cedar,

The sinews of his thighs(testicles) are (tightly) knit together.835

18 His bones are tubes of bronze,

His gristles like iron bars.[836]

19 He is the Prime Manifestation of the powers of El,

His Maker can (of course) make use of his Devastation.[837]

20 (All) the produce of the mountains are brought to him (it),

All the creatures of the wild will play(will be mocked?) There.[838]

21 Under the lotus he lies (is present),

In the covert of reed and fen.[839]

22 The lotus gives him shade,

The wady willows surroud him.

23 If he were hampered by the river(the River?), he would not shrink back,

He is condifent, though the Jordan(the Land of Descent?) surge to his mouth.[840]

24 Can one take him with one's eyes,

Or pierce his nose with barbs(a trap?)?[841]

25 Can you draw out Leviathan with a hook,

Press down(tie up) his tongue with a cord?[842]

26 Put a cord through his nose,

Pierce his jaw with a hook?

27 Will he make long pleas to you,

Cajole you with tender words?[843]

28 Will he make a covenant with you,

Will you take him as an eternal slave?[844]

29 Play with him like a bird,

Leash him for your girls?[845]

30 Will traders haggle over him,

Divide him among the Canaanites(merchants)?[846]

40:18-30

31 Will you fill his hide with harpoons,
His head with fishing spears?
32 Use your palm(power) against him,
You will (surely) remember the battle,
You will never (be able to) continue (it, do it again, = you will be dead?).847

Chapter 41

1 Look, his expectations are erronious,
Should even El, his Commander be shaken?[847]
2 Certainly he is cruel, certainly he lowes at him,
But who is he, taking his stand against me?[848]
3 Who could come before me and I would have to pay reparations,
Under the whole heaven, could he come against me?[849]
4 Did I not silence his boasting,
And his powerful word(spell),
Which Hayyin prepared for him?[850]
5 Who can penetrate his outer garment,
Pierce his double mail?
6 Who can open the doors of his face,
Ringed round with fearsome fangs?
7 His back is a row of shields,
His spine a closed seal.[851]
8 Each sticks to the other,
And no space intervenes.[852]
9 Each welded to the other,
They clasp inseperably.

10 His sneezings are as brilliant as the Light(Sun),

And his eyes are as the Pupils(Eyes) of the Dawn
(i.e. Mercury and Venus).[853]

11 From his mouth Flames go forth,

Sons of Fire escape.[854]

12 From his nostrils issues Smoke,

Like a pot seething over brushwood.[855]
(or A Son, set aflame and aglow).

13 From his throat Fires(Coals) blaze,

Flame pours out his mouth.

14 In his neck resides strenghth,

Before him leaps violence.[856]

15 The folds of his flesh are compact,

Molded on him immovable.

16 His heart is hard as rock,

Really hard as a lower millstone.[857]

17 At his terror the gods are affrighted,

With consternation prostrate.[858]

18 Should anyone try to attack him, neither sword,

Nor spear, dart or javelin can be used(stand up).[859]

19 Iron he regards as straw,

Bronze as rotten wood.

20 No arrow can put him to flight;

Slingstones change to chaff on him.

21 Like stubble seems to him(is considered by him) a club,

He laughs at the javelin's whirr.[860]

22 His underparts are like sharp potsherds,

He leaves imprints on the mud like a threshing
sledge.[861]

41:10-22

23 He seethes the Abyss like a caldron,
Makes the Sea(Yam) like an ointment pan.[862]
24 Behind him glistens a wake,
One would think the Deep(Tehom) hoary.[863]
25 On earth (in all creation?) he has no equal,
Made as he is without a flaw.[864]
26 Every Lofty Being is afraid of him,[865]
The King of all Proud Creatures.'[866]

Chapter 42

1 Then Job answered Yahweh:
2 'I know that you can do all things,[867]
No purpose of yours can be thwarted.
3 Who is this, obscuring counsel without knowledge?
Indeed, I talked of things I did not understand:[868]
4 'Listen and I will speak,
I will question you, and you tell me.'
5 I had heard of you by hearsay,[869]
But now my own eyes have seen you.
6 Therefore I recant (my words, attitude),
And I repent in dust and ashes.'[870]

7 After Yahweh had spoken these words to Job, Yahweh said to Eliphaz the Temanite, 'My anger burns against you and your two friends; for you have not spoken the truth about me, as did Job, my servant.

8 So, now take yourselves seven bullocks and seven rams,
and go the Job, my servant, and make a burnt offering
for[871] yourselves, and Job, my servant, will pray for you,
for I will accept him, so that I may not do anything rash
to you; for you have not told the truth about me, as did
Job, my servant'.

9 So Eliphaz the Temanite, Bildad the Shuhite, and Zophar
the Naamathite went and did as Yahweh commanded them.
Yahweh accepted Job

10 and restored Job's fortune[872] when he prayed for his
friends[873] and increased what he had twofold.

11 All his brothers and sisters and former acquaintances
called on him and had a meal with him in his house;
and consoled and comforted him for all the misfortune
Yahweh had inflicted on him. Each one gave him a qesita
and a gold ring.

12 Then Yahweh blessed Job's later life(lot)[874] more than
his earlier life; he now had fourteen thousand sheep,
six thousand camels, a thousand yoke of oxen, and a thousand she-asses.

13 He had seven[875] sons and three daughters.

14 He named the first daughter[876] Yemimah ; the second's
name was Qeziah; the third's name was Qeren-happuk.

15 In all the land no women were to be found as beautiful
as Job's daughters and their father gave them inheritance

among their brothers.[877]

16 After this Job lived 140 years and saw his sons and
grandsons to four generations.

17 So Job died, old and satisfied with life.

CHAPTER II

PHILOLOGICAL NOTES

CHAPTER 1

[1]/1The name Job, and derivations of it, is now recognized as a fairly common name. W. F. Albright has drawn attention to the occurrence of the name in the Amarna letters (No. 256) as *ʾAyyāb*, in the Egyptian Execration Texts as *ʾybm* and in the Akkadian documents from Mari and Alalakh as *Ay(y)abum*, with the nominative ending *-um*, which was later dropped. Albright reads the last name as a composit of *ʾAyya-ʾabu(um)* and translates 'where is (my) father.' Similar composite names with other relatives in the place of *ʾabu* 'father' are also discussed in this context (cf. "Northwest Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B. C.," *JAOS* 74 (1954), 223-233).

In the Ugaritic texts the name occurs as *ayab* (*Mission de Ras Shamra VII*/*Le Palais Royal d'Ugarit II*, 1957, text 35 reverse, line 10), not far from the name *ayḫ*, which uses the relative *aḫ* 'brother' in the place of *ab* 'father' (obverse column II, line 6). For the references, just mentioned, and a further discussion on the name of Job see Pope, 5-6 and Fohrer, 71-72. It is also important to note, that Job is mentioned in company with Noah and Dan(i)el (whom we now know from the Ugaritic literature) in Ezek. 14:14, 20.

[2]/2The use of the number seven to express perfection and wholeness is well attested in the Ancient Near Eastern literature. In Ugaritic texts seven sons of El, Baal, Mot and Keret are mentioned (cf. 52:64,67:V:8,49:VI:7-9, Krt 128:II:24). The Bible too mentiones seven sons as the ideal situation (cf. 1.Sam.2:5,Jer.15:5,Ruth 4:15). For further information on the importance of the number seven cf. esp. U. Cassuto, *A Commentary on the Book of Genesis*, Part I. Jerusalem: The Magnus Press, 1961, 12-15; S. E. Loewenstamm, "The Climax of Seven Days in the Ugaritic Epos," *Tarbiz* 31 (1961/62), 227-235 and Fohrer, 74.

[3]/3The number three is also important in the Ancient Near East. In the Ugaritic texts three daughters of Baal are mentioned (ʿnt I:22ff. III:3-4,67:V:8) by name, similar to the daughters of Job in 42:14. But Fohrer questions if actually daughters of Baal are meant and not

rather just symbols of insignia of his power (cf. Fohrer, 74). The number three is used to express emphasis (cf. Cassuto, ibid. 14, 61 a.o.).

[4]/3To indicate the wealth of Job's property and livestock again numbers are used symbolically and the servants, used to take care of this great wealth, are therefore also quite numerous. They too were counted as a part of the property. The same is true in the Ugaritic texts (cf. Fohrer, 76).

[5]/4The word משתה 'drinking feast' is regularly used for profane feasts in the Bible (cf. Gen. 21:8,29:22,40:20, Jdg. 14:10,1.Sam.,25:36,1.K. 3:15). M. Haran suggests, that the feast mentioned here is similar to a unique family custom recorded in 1.Sam. 1:21,2:19 and 20:6 as זבח הימים which he translates 'the yearly sacrifice," and even as זבח משפחה 'the family sacrifice,' in 20:20, or just simply as 'the sacrifice' in 1.Sam. 9:12. And he argues that "this custom is only one of the category of non-national festal observances that were prevelant in biblical times and found no mention in the Pentateuchal law-codes" (M. Haran, "ZEBAH HAYYAMIM," *VT* 19 (1969), 11-22, esp. p.19ff.).

[6]/4Concerning the unusual use of the numeral with a feminine ending in relation to a feminine noun, Cassuto writes: "When the purpose of the text is to fix a number, as in v. 2 (Job 1:2), which apprises us that Job's daughters numbered three - not two or four or more - the regular numeral is used, without a suffixed Taw before the feminine substantive; but when a certain group of women (or of things in the feminine gender), comprising a number already known to us, is spoken of, and it is desired to emphasize that the reference is to all of them together, then the numeral with the feminine termination is employed." (*A Commentary on the Book of Job*, Part II, Jerusalem: The Magnus Press, 1964, 89). Similarly N. Sarna states that "This unusual construction of the -t form of the numeral with a feminine noun may well represent an archaic usage in which was still a collective and abstract term meaning 'group of three, triad,' and could be used with either gender." ("Epic Substratum in the Prose of Job," *JBL* 76 (1957), 18, where he also refers to the article by G. R. Driver, "Gender in Hebrew Numbers," *JSS* I (1948), 90-104).

[7]/4The participation of the sisters at the feast is paralleled in the Ugaritic texts, cf. 2. Aqht II:26-40, 125:39ff.,61ff. (cf. Fohrer, 77 n. 31).

[8]/5The expression כל-הימים may be translated 'all the years,' viz. 'every year, yearly,' as suggested by Haran (cf. n. 5 ibid. 21). Cf. also the meaning 'year' for ימים in Lev. 25:29-30, Jdg. 17:10,19:2,1.Sam.27:7, 29:3, et al. (ibid. 14 n.2).

[9]/6Blommerde explained the construction ויהי היום ו as יום with the article and followed by the *waw*-explicativum, which seems to mean: "'The day when this or that happens, the day which is characterized by this or that event." (Bl., 37, VII.3.C, 29). The idea of standing before a superior is particularly clear in להתיצב (cf. Bl., 39,VI.4. B, 23).

The expression 'Sons of God' goes back to Canaanite examples. In Ugarit they are also called *bn.il* (2:33) or *dr.bn.il* 'the circle,' or 'family of god' (2:17,33,107:2, cf. Hebrew דור 'generation,' cf. Fohrer, 81; O. Eissfeldt, *El im Ugaritischen Pantheon*, 7, 63ff.; W. Herrmann, "Die Göttersohne," *ZRGG* 12 (1960), 242-251, and esp. U. Cassuto, *A Commentary on the Book of Genesis*, Part I, 292-295).

The motif of a divine council meeting is quite common in the Ancient Near Eastern literature. In Ugarit the council is called *mphrt.bn.il* 'council of the sons of god' (2:17, 34, 107:3), *phr.(bn).ilm* 'council of the sons of gods'(17:7,51:III:14), *ʿdt.ilm* 'assembly of gods' (128:II:7,11), or *dr.il* 'circle of El' (128:III:19) and *phr.mʿd* 'the whole assembly' (137:14ff,31). The problem has been researched well, cf. esp. H. W. Robinson, "The Council of Jahweh," *JThS* 44 (1943), 151-157; F. M. Cross, Jr., "The Council of Jahweh in Second Isaiah," *JNES* 12 (1953), 274 ff.; M.H. Pope, El in the Ugaritic Texts, *SVT* 2, Leiden: E. J. Brill, 1955, esp. 47-49. Cf. also Gaster, MLCOT, 885.

[10]/6On Satan, a member of God's court, cf. Pope, 10; Fohrer, 82 and the literature given there. On the wager of Satan see Gaster, MLCOT, 785.

[10a]/13The construction is the same as in 1:6, ויהי היום ו..., i.e. 'the day', followed by the *waw* explicativum (Bl., 37, VII.3.C, 29).

[11]/14 הבקר...חרשות is reminiscent of the ʾlpm.ḥrtm 'plowing oxen' in the Ugaritic text 2064:21 (cf. UTG 905), and ʾlp.ḥrt 'plowing ox' of Krt 122 (cf. Feinberg, p. 22).

[12]/14In the Ugaritic text Krt 127 yd can mean 'portion' (cf. UTG 1072). Using this meaning M. Dahood translates עם מרעיתו וצון ידו of Ps. 95:7, 'the people of his pasture, the flock of his grazing plot.' Noting the synonymous use of מרעיתו with ידו here and in Jer. 6:3, Dahood suggests the reading 'grazing plots' for ידיהם in this verse and continues: "the semantic transition from yad 'portion,' 'part (e.g. 2.Sam. 19:44, 2.K. 11:7) to 'plot, portion of ground,' is illuminated by heleq, 'portion, share,' but also 'tract, territory' (Dahood, Psalms II, 354).

[13]/16The opening phrase of v. 16, 17 and 18 uses a literary device also known to us from Ugaritic (cf. Pope, 14). For עד, 'still, yet,' cf. Ug. ʿd (UTG 1813, HUL VII, 347).

[14]/16 אש is used here in the meaning of 'lightning,' which is thought of as a divine force or weapon with the capacity to kill. For the relationship of Yahweh to the ancient weather deities cf. esp. W. Gerhardt, Jr., "The Hebrew/Israelite Weather Deity," NUMEN 13 (1966), 128-143.

[15]/17The exact translation of שלשה ראשים is difficult. ראש can be used as a title in the government or in the army. ראשים can be used to denote small companies of soldiers (cf. Jdg. 7:16,20, 9:34, 35-37, 34f. 1.Sam. 11:11,13:17f., and here). Cf. esp. J. R. Bartlett, "The Use of the Word ראש as a Title in the Old Testament," VT 19 (1969), 1-10. שלשים, שלש may be used to designate a detachment of a group of soldiers (cf. 2.Sam. 23:8,13 and 18). It may also be that the combination of these two words may designate an officer's rank in the army. For the use of ראש as a title in Ugaritic cf. text 1009:7 d.briš 'who is at the head of' some group of personnel and text 328:9 rišn, a personal name (cf. UTG 2296).

[16]/20פנה, פנות and Ugaritic pnt are architectural terms (cf. Dahood, HUL III 312; UTG 2067 and WUS 2230 pn, pnt 'Oberfläche' =surface).

[17]/20Job's reactions to bad news are typical for the Ancient Near East and are quite often mentioned in the Bible (cf. the passages listed in Pope, 15). These customers have probably magical origins and this may also be the reason why such rites are expressly forbidden in the Tora, cf. Lev. 19:27-28 and Dt. 14:1. In Ugaritic, when El heard of the death of Baal, he descended from his throne and sat on the ground, strewed mourning straw on his head, wallowed dust on his pate, ripped his garments and gashed his skin (cf. 67:VI:11ff.). Anat behaves similarly when he finds Baal's corpse (cf. 62:1ff, cf. Fohrer, 92 and Pope, 15).

[18]/20The verb וישתחו does not come from the root שחה 'to bow down,' but is a shaphel with an infixed t (causative reflexive, corresponding to the tenth form of Arabic) from the root חוה 'to bown down, fall prostrate.' For Ugaritic occurrences cf. 49:I:10, 51:IV:26, 2.Aqht VI:50-51 etc. (cf. UTG 847; Feinberg, 19 and Pope, 15).

[19]/21Because שמה refers to the underworld it is at least possible that the parallel בטן אמי 'my mother's womb' may also refer to the underworld. This may be so especially because Job called the underworld 'my father... my mother and sister' in 17:14, where, instead of בטן the synonymous רחם 'womb' is used in parallelism with 'the worm' which refers to Leviathan. Cf. also 24:20, 38:8. Pope does not see a connection between בטן אמי and שמה inspite of the fact, that he, while discussing שמה quotes Ecclesiasticus 40:1 and states: "The body of man is formed in the entrails of the earth, Psalms CXXXIX 13, 15, and the dead thus return to the wom of Mother Earth. Classical literature contains many similar allusions to Mother Earth, who bears all and finally received all back to herself;" (cf. Pope, 16). It seems as if the natural womb of the mother is seen as the extension of the womb of Mother Earth. Cf. also Gaster, MLCOT, 786 on the motif of Mother Earth in comparative religion.

[20]/21Because it is not possible to return to one's mother's womb, the meaning of שמה has been questioned. But the meaning can readily be clarified by comparing the usage of שמ(ה) in Egyptian, Greek, and Hebrew literatures. 'There' שמ(ה) serves quite often to refer to the underworld. Pope states: "In Egyptian the expression 'they who are there' (*ntjw ʾim*) is a common circumlocution for the dead. Similarly in Greek *ekei*, 'there,' and *ekeise*,

'thither,' are common euphemisms for Hades, and hoi ekei, 'they (who are) there,' for the dead;" (Pope, 16). Driver also mentions the possibility that שם here, like the Egyptian ym and the Greek ἐκεῖ 'there' may be a euphemism for 'yonder, in the next world.' ("The Resurrection of Marine and Terrestial Creatures," JSS 7 (1962), 13. n. 4). For the Ugaritic usage of שם cf. UTG 2692. This practice in comparative religion may be a guard against interpreting שם and שמה as coming from the root שמם
1) 'awful, dreadful event (always destruction in judgement,'
2) 'horror' (cf. KB, 985) and therefore to translate
'Horror, Devastation.'

21/22The meaning of זאת has never been questioned, though it is surprising that תפלה does not have a stronger parallel than just the general בכל-זאת 'in all this.' A much stronger parallelism could be established if זאת could be taken as a substantive, meaning 'indignity, insult,' with the feminine ending -ṯ. Such a translation has already been suggested for זאת in 2:11 (Dahood, Psalms I, 42 and cf. the biblical examples listed there), and would fit the context quite well here too and in several other passages in Job, cf. 2:10,5:27,16:19 and others.

The etymology and the vocalization of זאת in this meaning is problematic but a connection with * צאה 'excrement,' 'filth, spittle, vomit,' from the root, צוא 'be foul, stink,' is quite likely. Cf. Aramaic *צאה 'be foul,' and Arabic وَصِيَ 'stink.' The parallelism of זאת and תפלה makes good sense here. Note also the parallelism of זאת with עול 'evil' in Ps. 7:4, the association of זאת with חרף 'he scoffs' and נִאֵצה 'they revile' Ps. 7:4, with חֵרְפוּ 'they scoffed,' Zeph. 2:10, where the contrast of זאת" to גְּאוֹנָם 'their pride' can be observed. In Job 2:11 זאת is used as a synonym of הָרָעָה 'calamity.' (cf. Dahood, Psalms I, 42).

22/22The meaning of תפלה has been much discussed and several emendations have been suggested, but now it is clear that it can be connected with Ar. tafala, 'expectorate,' tifl, 'spittle,' in the sense of 'reproach' or 'blame' in this text (Cf. Pope, 17 where he notes: "The expressions 'to ascribe tiplāh to God' is similar in construction to the common one 'to ascribe glory (kābôd)' to God (I Sam. VI 5; Jer XIII 16; Prov XXVI 8) and tiplāh here is very nearly an antonym to glory.").

CHAPTER 2

23/3Sarna has pointed out, that לבלעו may be reminiscent of Ugaritic myths, where Mot disposes of his victims by swallowing them. Cf. 67:I:6-8, 51:VIII:15-20 and 67:II:3-4 ("Epic Substratum in the Prose of Job," JBL 76 (1957), 13-25).

24/4"Skin after skin," for "skin for skin" is probably a technical term used in trading and bartering, when one hide of an animal is traded for another. In an Ugaritic text the exprdssion bîta kîma bîta, 'house for house' occurs (cf. Fohrer, 97 n. 6, where he refers to J. Nougayrol, Le Palais Royal d'Ugarit. III. Paris, 1955. Nr. 16.383).

25/7The word שחין is used in most Semitic languages and denotes 'heat, fever, inflamation.' In Lev. 13:18ff. we are informed that leprosy begins with שחין. It has been compared with Egyptian sḫn 'swelling, inflamation' (cf. Ward, JNES 20 (1961), 33). In the Ugaritic texts Baal-Haddad is afflicted with שחין before his death, cf. 75:II:39, bmtnm.yšḫn, 'in his loins he is feverish,' cf. UTG 2403. Driver translates the relevant sentence 'he himself was like one flushed (with fever), Driver, CML 73. For further discussion cf. Pope, p. 21; Fohrer, p. 99 and U. Cassuto, A Commentary on the Book of Genesis, Part II, Jerusalem: The Magnus Press, 1967, 113.

26/7 קדקד is used several times in Ugaritic (cf. UTG 2209 'head, pate,') and twice in parallelism with rʾeš in II:D:VI:37 and 67:VI:16 (cf. Feinberg, 36). Sarna points out that קדקד occurs elsewhere in the Bible only in Dt. 28:35 and 2.Sam. 14:25, which, according to him are poetic passages, while קדקד is a common word in Ugaritic ("Epic Substratum in the Prose of Job," JBL 76 (1957), 16. Cf. also the translation of this verse by Dahood (Dahood, NWSPJ, 66).

27/10 גם should be compared with Ugaritic gm, g, 'voice,' plus the element m, in the meaning 'aloud, with a loud voice.' Such a sense has been suggested for quite a number of Biblical passages and was suggested for this passage by D. N. Freedman (cf. Dahood, ULex,86 and n. 17; Dahood, CBQ 22 (1960), 402 and UTG 547).

28/10The לא in the last colon has been recognized as the emphatic lū of lā by F. Noetscher, and he translates: "Das Gute nehmen wir von Gott an, da mussen wir das Böse doch (loʾ) auch annehmen" (cf. "Zum Emphatischen Lamed," VT 3 (1953), 375, for important studies on the emphatic lamed cf. ibid. 372 n. 6). For the emphatic lamed in Ugaritic cf. UTG 1339.

29/10For דאת 'indignity' cf. 1:22, where to 'sin with his lips' is explained as 'direct (his) contempt to God.' It is noteworthy that דאת here follows immediately after את הרע 'the evil' in v. 10 and is itself followed by את כל הרעה הזאת in v. 11, as if the writer would want to make sure that the correlation between דאת and הרע should not be missed.

30/11Only for this passage Dahood had suggested the meaning 'indignity' for דאת (cf. Dahood, Psalms I. 42). But if such a meaning for דאת is possible here it is quite likely that דאת may have the same meaning in other passages in Job, cf. 1:22, 10:13, 5:27, 17:8, 19:26, 21:2, 33:12, 37:1 and 37:14, cf. also n. 21 and n. 29.

31/12'To raise one's voice is a common Semitic expression and appears quite often in the Bible and also in Ugaritic (Cf. WUS 1859, 4*a, 7*, 6*a and Feinberg, 29).

32/12 שמימה with the directive -h occurs also in Ugaritic, mostly in connection with raising one's head heavenward (cf. WUS 1859 and 2627, 1 Krt 126, 168, 'er hob seine Hande himmelwärts,' = 'he lifted his hands heavenward;' SS 37,38, 'sie erhob sich und schoss himmelwärts,' = 'she got up and shot heavenward;' ! Krt 75,76, 'hebe deine Hande himmelwarts,' = 'lift your hands heavenward'). It is not unlikely, that השמימה could be connected with ראשיהם as a relative clause, since occasions where the relative is omitted are quite numerous in Hebrew and Ugaritic (cf. Dahood, Psalms I. 113, 213ff, 307; Dahood, Psalms II. 140, 200, 207, 264f, 289, 323, 325, 362). The close proximity to וישאו קולם suggests, that the verb נשא may reëcho here (For the use of double duty verbs cf. Dahood, Psalms II., 333). 'To raise one's head' is a familiar expression in Hebrew and Ugaritic (cf. WUS. 1859, 3* II K, III 12 'die Bauern erhoben das Haupt,' = 'the farmers lifted their heads; 6*b III AB, B 29, 'es erhoben die Götter ihr Haupt,' = 'the gods lifted their heads; 11* II AB, B 27, 'erhebet, Gotter, euer Haupt!' = 'lift, o gods, your heads').

33/13 ישב is often used with the preposition ל (Bl., 38; for ל and אל used in the meaning על 'upon,' see Bl., VI.2.E, 21).

33a/13For the significance of numbers in the book of Job cf. also the treatment of this subject by Sarna in his article "Epic Substratum in the Prose of Job," JBL 76 (1957), 20-21.

CHAPTER 3

[34]/1The use of אחר to introduce the transition to a new episode is classical (cf. Pope, 28 and for Ugaritic examples, UTG 138 and WUS 159). For the structure of chapter 3 cf. D. N. Freedman, "The Structure of Job 3," Bib 49 (1968), 503-508.

[34a]1Cf. the formula in Ugaritic "he lifted up his voice and said" in 51:II:20,IV:30, 129:16, ʿnt(pl.IX) II:17; for biblical passages cf. Gen. 29:11 Num. 23:18, 24:3 and notes 30 and 31 (cf. Fohrer, 115 and n.6).

[35]/3Both aspects of the Semitic day are cursed, day time (verses 4-5) and night time (verses 6-10). For the method of reckoning the day cf. U. Cassuto, A Commentary on the Book of Genesis, Part I, 28f.

[36]/3The synonym גבר is used instead of ילד . The pair הרה//ילד is used in Ugaritic (cf. I*AB 5:22; RS 319 (Gordon 132):5; RS 6:30-31), in biblical Hebrew (cf. Num. 11;12 Is. 26:17, 18, 33:11, 59:4, Ps. 7:15, Job 3:3, 15:35) and in other Semitic languages (cf. M. Held, "Rhetorical Questions in Ugaritic and Biblical Hebrew," Eretz Israel 9 (1969), 78 and notes 62 and 63). The announcement of the birth of a child to the father is an important occasion in the Bible (cf. Jer. 29:15) and in the Ugaritic texts (cf. Schachar & Shalim R.ii I, 25ff, cf. Driver, CML 122-123 and Pope, 28).

[37]/4After Job has expressed his wish never to have been born, in v. 3, he proceeds to condemn the daylight aspect of the day of his birth. He wished that the day would have never emerged from the Darkness, i.e. the underworld. חשך is a recognized poetic term for the underworld (cf. Dahood, Psalms I., 211).

[38]/4The sun, which spends the night in the underworld should never have come forth. נהרה may be a poetic name for the sun (cf. אור 'light,=sun'). In sum, Job wishes the day of his birth would never have come into existence.

[39]/5 חשך is a poetic name for the underworld, cf. n. 37.

40/5The main obstacles in this verse have usually been seen in the words צלמות and כמרירי־יום. Many scholars (cf. Driver-Gray, *ICC*., Part II, 18), disregarding the traditional reading of צַל־מָוֶת 'shadow of death,' by the LXX, Targum, Vulgate and other versions and translations, have explained this word from a form צַלְמוּת meaning 'darkness' from the root צלם 'was dark,' Akkadian *ṣalâmu*, Arabic ظلم IV, and Ethiopic *ṣalma* in the same sense. Though such an explanation may be possible, the occurrence of compounds in Ugaritic makes the traditional reading more probable (cf. UT 8.61, 8.62, 8.71, 8.74). It has also been recognized that the element מות is often used with the force of a superlative, comparable to the English 'deadly dull,' or 'bored to death' when the meaning to be conveyed is 'extremely bored.' So צלמות may mean 'very deep shadow, thick darkness.' (cf. D. W. Thomas, "צַלְמָוֶת" in the Old Testament," *JSS* 7 (1962), 191-200). On the other hand, the recognition, that compound nouns may be more frequently employed in the Hebrew texts than previously recognized, and with the prominence of Mot in the Ugaritic texts, it is likely that צלמות may be a compound of צל and מות, 'the shadow of death, Mot.' The use of חשך, a recognized epithet for the underworld, in combination with צל־מות makes such an explanation even more likely. The whole phrase of חשך וצלמות can then be seen as a compound name for the underworld, parallel to another compound name, namely כמרירי־יום. The most recent critique of the different proposals for צלמות is now by Tromp (Tromp, 30).

41/5A very attractive suggestion has been made for the reading of יגאלהו by A. Guillaume. He assumed a metathesis of the letters *Gʾ L* and related the resulting root to the Arabic أَجَلَهُ 'be confined, restricted, barred it.' He translates 3:5 a "Let darkness and thick gloom prevent its appearance" (cf. A. Guillaume, "The Unity of the Book of Job," *The Annual of the Leeds University Oriental Society*, Vol. IV, 1962/63, Leiden: E. J. Brill, 1964, 46. n. 48 and Guillaume, HAL IV, 4). Such a translation would be in concert with the rest of the verbs used in verses 4-10 but the same effect can be achieved in taking one of the basic meanings of גאל, 'to claim, protect, keep.'

42/5עננה and the phrase כמרירי־יום have received much attention (cf. Driver-Gray, *ICC*. Part II, 19; Fohrer, 40; Pope, 29) and may be explained as follows: The כ of כמרירי should be read as an asseverative *kaph*, and not as part of a root כמר 'to be dark' (so Fohrer, 110 and others).

For literature on the asseverative kaph and כי cf. J. Muilenberg, "The linguistic and rhetorical Usage of the particle ki in the Old Testament," HUCA 32 (1961), 135-160; G. R. Driver, JTS 15 (1964), 341; R. Gordis, "The Asseverative Kaph in Ugaritic and Hebrew," JAOS (1943), 176-178; Dahood, Psalms I, xxv 19, 55, 96, 161, 197; Dahood, Psalms II, X, 47, 70, 147, 149, 152, 177, 211, 220, 229, 240, 260, 271, 283, 293, 312, 315. For מריר the meaning 'bitterness' has been suggested by M. Mansoor (cf. The Thanksgiving Hymns, Leiden: E. J. Brill 1961, 31 and Revue de Qumran 1961/62, 261ff; Fohrer rejects this suggestion by Mansoor, cf. Fohrer, 110). But the related and probably basic meaning of the root מרר is 'to be strong', cf. UTG 1556 and Arabic مَرِير 'strong,' and especially biblical מרי־נפש in Jdg. 18:25, who are not 'embittered men' but rather 'tough men,' which serves as another expression for the חזקים 'strong ones' in v. 26. Gordis has studied this passage in relation to Dt. 32:24, where the מרירי appear in parallel with רעב 'hunger,' רשף 'Resheph,' בהמות 'Behemoth,' and זחלי־עפר 'creaping things. He informs us, that already Rashi, in his commentary on Job, had recognized מרירי as a mythological term. So Gordis translates 'May the demons of the day surely affright it ("The Asseverative Kaph in Ugaritic and Hebrew," JAOS 63 (1943), 178). The final יום can be read as the name of the god Yam (as often suggested for יום in 3:8) parallel to Leviathan (cf. Pope, 30, where he refers to Gunkel's, Schöpfung und Chaos, 1895, 59-61). It seems therefore only logical to translate כמרירי־יום 'certainly the Rough Necks of Yam' and relate them to the בני־רשף 'the sons of Resheph' of 5:7, the helpers of Rahab in 9:13, cf. 26:12.
The use of עננה 'cloud' in parallel with Yam, can then also be seen as an aspect of Yam.

43/6 Now the second aspect of the day, namely night time, is condemned. Just as Job wanted day time never to appear and stay in the underworld, he wishes, that the other part of the day, night time, would have stayed in the underworld.

44/6 אפל is a poetic name for the underworld.

45/6 The root יחד may be dialectical חדה 'to see' (cf. Ugaritic ḥdy 'to see, look,' UTG 839) as Dahood has suggested, reading the niphal imperfect yeḥad for

Masoretic יִחַד (cf. Dahood, ULex, 88; USt+B, 62; HUL II., 408; "The Value of Ugaritic for Textual Criticism," Bib 40 (1959), 169, accepted by Bl., 38, II.I, 5). For the parallel use of יחד and בוא cf. also Gen 49:6.

[46]/6To count months and years is a familiar expression in Ugaritic. When Anat promises Aqhat immortality she uses these words: 'I shall make thee count years like Baal, though wilt count months like the son of El' (cf. II:D:VI:28,29; Feinberg, 30).

[47]/7Job condemns the day of his birth for the third time (for emphasis! cf. n. 3), using the night time aspect of the day for the second time and using another poetic name for the underworld, גלמוד, in the seventh slot (for completion, cf. n. 2), after חשך in v. 4, חשך וצלמות, עננה, כמרירי־־יום in v. 5 and אפל in v. 6, therefore emphasizing quite forcefully his utterly sincere wish never to have been born. He continues this condemnation until v. 10. Sterility was feared, probably even more than one's own death in the Ancient Near East. It is therefore only fitting that the poet should use this word as a poetic expression for the genuine power of the underworld in this context.
בו apparently does double duty also in the first colon.

[48]/8The occurrence of Leviathan in the second colon prompted the reading of Yam for יום in the first colon (so Pope, 30; Gunkel, Schoepfung und Chaos, 1895, 59-61; Driver, "Problems in the Book of Job," VTS 3, (1960), 72, who sees this reading confirmed in an Aramaic incantation, while Fohrer (Fohrer, 110) is opposed to these views).
The occurrence of ġr III, which probably means 'to groan' in Ugaritic in relationship to Leviathan, seems to jeopardize the traditional reading of ערר (Cf. UTG 1985). On this basis the translation 'the lowings,' or 'moolngs of Leviathan' is not impossible.
But, if this is so, the usual reading of ארר may also be in jeopardy. It so happens that Ugaritic ʾr means 'breast, core' (UTG 326), which would suggest a translation 'the core(s), the depth(s) of Yam' for אררי־(ו)ם, but because the context apparently requires an active group the transition to 'the core, the elite of Yam,' referring to his helpers, is not difficult. Cf. the helpers of Rahab in 9:13, the parallelism of ים and רהב in 26:12 and the מרירי־־יום in v. 5, cf. n. 42.

For a quite different recent translation attempt of this difficult verse cf. E. Ullendorff, "Job III," *VT* 11 (1961), 350-351. On the 'Rousing of Leviathan' in comparative religion see Gaster, MLCOT, 787.

49/9Now Job moves to the dawn and sunrise of the day of his birth and continues to hope that even at this moment it may not be too late for the day of his birth never to occur. Stars are mentioned in Job here and in 9:7, 22:12, 25:5 and in 38:7 where the כוכבי־בקר 'morning stars' are parallel to בני־אלהים 'sons of god, gods.' Instead of בקר 'morning נפש 'the morning wind' is used here. נפש is often used to denote either the evening twilight or the morning twilight as here (cf. Pope, 30) and the reference is probably to the morning stars Venus and Mercury (cf. Pope, 30 and especially D. Nielsen, *Ras Šamra Mythologie und Biblische Theologie*, Leipzig: *Deutsche Morgenländische Gesellschaft*, 1936, Reprint 1966, esp., 37 ff). In Ugaritic the word for stars appears in the simple (*kkbm*) and in the reduplicated form (*kbkb*) (cf. UTG 1189 and Feinberg, 24).
It may not be accidental, that in this context, in which the underworld is mentioned so often, the verb חשך is used to express 'to be darkened,' remembering, that חשך is a recognized poetic name for the underworld.

50/9The evidence for a root קוה II 'to call' is mounting. Dahood equates this root with קוהII, 'to collect' and states: "the semantic bond between 'call' and 'collect'is well illustrated by *qōl*, 'voice.' which is cognate with *qāhal*, 'to gather,' as shown by Albright in *VTS* (1957), 256, and by *qārā'*, 'to call,' but which denotes 'to gather' in the Arabic fifth form and in Ps cxlvii 9 and Prov xxvii 16; see Zorell, *ZLH*, 734b." Cf. also Dahood, Psalms I, 156,122,228,241,245, and Dahood, Psalms II, 17). Because the 'morning stars' of 38:7, which are probably identical with the כוכבי־נפשו here, 'sing together,' (ברן יחד), it is quite likely that the day, which wants to come into existence does more than just 'hope' (קוה I, 'hope, wait for').

51/9Progress in Northwest Semitic philology shows, that אור is often used as a poetic name for the sun, e.g. in Hab. 3:4,Job 37:11, 21,41:10 and probably also in Ugaritic "in UT, ʿnt:III:3, *pdry bt ar*, 'Pidrayu, daughter of the sun.' A hitherto unknown goddess of Canaanite mythology is named *phlt bt špš*, 'Phlt, the daughter of the sun', C. F. A. Schaeffer in *Annales archeologiques de Syrie* 13 (1963), 131.'(Dahood, Psalms I., 228). It is the contention of this writer, that the poet of Job used the word אור 'light' instead of שמש 'sun,' when speaking of the sun.

[51a]/9As noted by Blommerde, the preposition ב, used with verbs of perception, expresses close participation, intensity, joy. This should also be reflected in the translation (Bl., 38, VI.1.D, 20).

[52]/9The conventional translation of עפעפים as 'eyelids' is now challenged by the Ugaritic *ʿpʿp(m)* 'eye(s)' in Krt 147, 295, where the beauty of the eyes of the Lady *Ḥry*, Keret's beloved are praised (For a study, which checks the translation of 'eyelids' throughout the centuries of Biblical translation cf. J. M. Steadman, "'Eyelids of the Morn': A Biblical Convention," *HTR* 56 (1963), 159-167; for the Ugaritic passages see UTG 1895 and Feinberg, 33). No agreement has yet been reached on the translation of עפעפים or *ʿpʿp(m)*. Cf. Driver, CML, 33,35; Gordon, UL, 70, 74; J. Gray, *The Krt Text in the Literature of Ras Shamra*, Leiden: E. J. Brill, second edition 1964, 14, 17; J. Aisleitner, *Die Mythologischen und kultischen Texte aus Ras Schamra*, *Bibliotheca Orientalis Hungarica*, Vol. VIII, Budapest: Akademiai Kiado, 92. 95; A. Jirku, *Kananaische Mythen und Epen aus Ras Schamra-Ugarit*, Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1962, 89, 93. The translation 'eye(s)' or 'pupil(s)' for עפעפים would fit with the use of stars and sun (אור) in this context. The parallel with מעיני of v. 10 supports the proposed translation (cf. n. 49). The skill of the poet, in describing the approach of a new day until the climax of the rising sun (cf. verses 3-9) should be noted.

[53]/9The Gods 'Dawn' and 'Dusk' are know from the Ugaritic literature (cf. 52:52 = SS:52) and are also recognized in biblical passages (cf. Ps 22:1,139:9, Jes. 14:12, Job 3:9,41:10, cf. Jirku, *Kan. Mythen*, 83 n. 6).

[54]/10The suffix of בטני is not the suffix of the first person singular, but of the third person singular, referring to the night, the womb of the night, (cf. v. 7). בטני is again used as a poetic name for the underworld, cf. 1:21 and 38:8. The underworld has not closed her doors to keep the

night aspect of the day of Job's birth from coming into existence.

The evidence for י as the third person suffix, has been thoroughly discussed by scholars (cf. F. M. Cross, Jr. and D. N. Freedman, "The Pronominal Suffixes of the Third Person Singular in Phoenician," *JNES* 10 (1951), 228-230, esp. 228; M. Bogaert, *Bib*, 45 (1964), 240 ff. Dahood, HUL. II, 397, n. 2 (cont. 398), where he listed Job 3:10 among quite a few Biblical passages, which would merit consideration in the light of this new morpheme in Hebrew). The suffix occurs in Job also in 1:21, 16:9b, 31:18 and 38:8.

54a/10Dahood suggested ויסתר to be an infixed - - form from סור , rather than a form from סתר (PNWSP, 46, n. 1; accepted by Bl., 38, V.1, 14).

55/11Denominative verbs occur both in Ugaritic and in Hebrew in large numbers. This has lead Dahood to suggest that מרחם should be read as a denominative from *riḥham*, 'to conceive,' from *raḥam*, 'bosom' (Dahood, Bib 44 (1963), 205; HUL, I, 301; USt+OT, 785 and *Bib* 43 (1962), 364; Blommerde accepted this reading and suggested the vocalization מרֻחָם , a pual participle from רחם 'bosom,' He translated: 'Why did I not die enwombed' (Bl., 39, V.8.B, 17). The translation then would be 'from conception.' Another possibility, though, is to read the מן of מרחם with a locative meaning, 'in the womb' (cf. for this meaning of מן in Hebrew and in Ugaritic and even in the Moabite Inscription, line 11 (And I slew all the people in the village, - *mhqr*), Dahood, Psalms I., 106; Dahood, Psalms II., 148; E. A. Speiser, *Genesis* (The Anchor Bible, Vol. 1), 16; Cf. also Job 23:12.

The words רחם and בטן in this verse refer to the natural womb of the mother, while בטן in v. 10 probably refers to the underworld, which did not close her doors and prevent the sun from introducing a new day. It should be noted, that Job continues, quite logically, to persue the possibilities of death. Since the day of his birth was not prevented from coming into being, he wishes, that he would have died in the womb, and since this did not happen, he persues the next possibility, namely to die at the moment of birth (cf. 3:11b). Still-births, of course, are know in the Bible cf. e.g. Job 3:16, Ps. 58:8, Eccl. 6:3.

[56]/13Note the description of the underworld v. 13. ff.

[57]/14It has been pointed out, that יועצים 'councelors' appear in parallel with מלכים 'kings' and therefore should be thought of as belonging to the governing elite (cf. 12:17, Mic. 4:9). So the יועצים are simply a part of the main personnel in the government, along with the judges and others (cf. J. R. Irwin, "The Revelation of in the Old Testament," unpublished dissertation, Drew University, 1965, 120).

[58]/14The meaning of 'city' for ארץ may be better suited here (cf. for this meaning of ארץ Dahood, Psalms II, 208; Dahood, PNWSP, 62f., Dahood, Biblica 47 (1966), 280). This translation is supported here by the parallel with חרבות 'ruines,' probably of cities. It is common knowledge, that the kings of the Ancient Near East engaged in rebuilding ruined, destroyed cities, note e.g. the many rebuilding operations of Jerusalem. But חרבות could also refer to 'graves,' cf. v. 22.

[59]/15The whole passage, beginning with v. 13 speaks of being in the underworld and in the grave (v.22). Therefore it is reasonable to assume the meaning 'graves' for בתיהם Already A. Dhorme understood these houses of the princes to refer to their sepulchres and cites examples from archaeology, supporting this view (Cf. E. Dhorme, Job, 35) In at least two Ugaritic texts בית may refer to a grave 51:VII:7 and 67:V15 (cf. Feinberg, 16, where he also cites the common Jewish phrase בית עולם for cemetary. For further study of this subject cf. J. Reider, HUCA 24 (1952/53), 102 and Fohrer, 111).
כסף occurs quite often in Ugaritic, but the parallel with זהב'gold' is replaced in Ugaritic by ḫrṣ or yrq ḫrṣ (Feinberg, 25).

[60]/16For a similar comparison cf. Qoh. 6:3-5 and Ps. 58:9 (cf. Dahood, Psalms II, 62), where the text has בל חזו שמש 'may they never see the sun,' parallel to the expression לא ראו אור 'they never saw the light = sun,' in the verse here. This seems to be another proof for reading אור in the meaning of 'sun' in this verse and other verses in Job. Dahood parses the בל חזו of Ps. 58:9 as the negative precative perfect, which, because of the parallel structure, could also perhaps be claimed for לא ראו (for the use of the precative consult Dahood, Psalms I, 20 and the literature listed there).

[61]/17שם refers to the underworld (cf. 1:21 and Pope, 32).

[62]/17Blommerde's translation is the best. He noted the construction of a word of the first colon being repeated in the second, one, but now preceded by the emphatic waw, which strengthens the content of the first colon (Bl., 39, VII.3.B, 29). רשעים can have the connotation 'rich' (cf. Psalms I, 296; cf. Is. 53:9, Job 24:6, 36:6, 36:17), and כח the meaning 'riches, wealth.'

[63]/19Blomerde, taking the ו of ועבד as the waw-explicativum, assumes that the second colon gives a further explanation of the first one (Bl., 39, VII.3.C, 29). He also considered the מ of מאדניו as an emclitic mem of the preceding word (Bl., 39, VII.7, 32).

[64]/20Note that אור 'light,' is used parallel to, and equated with חיים 'life.' The sun gives life, cf. n. 60. Since the passive qal is more frequent than previously thought, Blommerde suggested to read the passive for יתן (Bl., 39, V.7, 16; the versions read the passive).

[65]/21למות 'for death,' or even 'for Mot,' would not be surprising in this context which is full of references to the underworld.

[66]/21ואינני is usually taken with מות, 'death,' who is reluctant in coming (cf. Pope, 27; Fohrer, 21). But already Cassuto has pointed out, that ואיננו 'and he/it is not,' and ואינני 'and I am not' are euphemisms for 'death,' 'being dead.' Discussing the ואיננו in Gen. 5:24 he says: "Since he (Enoch) walked with God, 'he was not.' 'He was not' is the customary way of saying, 'he departed from the world, without mentioning the dread word 'death.' (Cassuto, Genesis, Part I, 285). It seems therefore much more realistic to realte ואיננו to המחכים למות 'those who yearn for death.' with the following result of having their hopes come true and actually being dead (ואיננו), as verse 22 states. The singular ואיננו used with the plural המחכים may be explained as a fossilized form. In 24:24 the singular ואיננו is used with the plural רומו, 'they are exulted.' So ואיננו does not need to be amended to ואינם, as suggested by the Biblica Hebraica. For the use of iy and *ʾyn in Ugaritic cf. UTG 143 and 149 respectively. It is instructive, that Ugaritic uses iy in

the same sense as discussed here for the Hebrew ואיננו. Towards the end of Baal's absence from the earth, El gives instructions to Shapash, to return Baal from the underworld on her next round, and says: 'The furrows in the fields are cracked (with drought),...Where is the victor Baal, where is the prince lord of earth?" This implies, of course, that Baal is still dead and in the underworld (cf. Driver, CML, 112-113, B:III:iv:4-5 and 15-16 where Anat repeats the same lament). ואיננו occurs in Job 8:22, 3:21, 23:8, 24:24, 27:19, ואינני in 7:8,21. For the alternate translation cf. I. II. g), n. 53.

[67]/22The reading of גיל has been problematic. The parallelism with קבר 'grave' and מות 'death,' or Mot in v. 21 suggests the meaning 'grave' also for גיל. Guillaume has suggested a relationship to the Arabic جَالٌ 'side of a grave' (HAL IV, 15). The Biblical גל אבנים in Josh. 7:26, 8:29, 2.Sam. 18:17, though not referring to ordinary graves (cf. Pope, 32) still has the sense of grave. Cf. also גֻּלְגֹּלֶת 'skull,' in Jdg. 9:53, 2.K.9:35, 1.Chron. 10:10.

[68]/24The traditional rending of לחמי as 'my food' is awkward and does not fit the context, which speaks of weeping and groaning. It may be that a meaning similar to the Arabic لَحْم 'meat, flesh' is meant. The Ugaritic lhm may have the meaning 'flesh,' 'cheecks,' or 'beard.' (cf. UTG 1366). The familiar לפני could hide the reading ל, 'from,' plus פנה 'face, front, surface.'

[69]/24נתך is used in Ugaritic for the pouring out of tears (cf. UTG 1716 and Feinberg, 29). For a very unusual explanation of כי cf. J. Reider, "Etymological Studies in Biblical Hebrew," VT 4 (1954), 276-95, esp., 295 n. 3. He takes כי as an abbreviation for כויה (כוה, 'burn, scorch,' כויה, 'branding'). He also suggests that לויתן in 3:8 comes from לְוָיָה, 'wailing, dirge,' occurring also in Lam. 1:12 in the abbreviated form לְוָא (ibid).

[70]/25There is mounting evidence that the Masoretes did not understand dative suffixes, which are relatively frequent in Ugaritic. M. Bogaert suggests such a suffix for ויאתיני. Bib 45 (1964), 239, cited by Dahood in HUL I, 299 and Dahood, Psalms II, 127, where Dahood discusses several other Biblical passages), accepted by Bl., 40, III. 2, 8). The parallelism of mǵy ant ʾtw is attested in

Ugaritic in one place in II:AB:45-5, 31-34 = 51:IV:32, which equals the parallelism of Hebrew מצא and בוא in Job here and in 23:3 (cf. M. Held, "Rhetorical Questions...," 74 n. 32 and Feinberg, 15).

71/26Gordon observes that "It is not unlikely that ל"ו is kept distinct from ל"י in Ugaritic to a greater extent than in most of the Semitic dialects." and he notes e.g. *ašlw* (Krt:149) 'let me respose' and the atypically preserved *w* in שלותי here (UT 9.51, 88).

CHAPTER 4

72/2For Hebrew עצר cf. Ugaritic ǵṣr 'border,' (WUS 2163).

73/2The ב in במלין can clearly be read as 'from' (for ב 'from' cf. UTG 435).

74/3The nuance 'age' has been detected for the contested רבים here and the Ugaritic rbt in UT 51:V:65-66 (HUL V, 425). Such a meaning is borne out by the parallelism with 'doddering hands' and 'the faint' and 'tottering knees' in v. 4. Cf. also 32:9.

75/5For the parallel בוא//נגע in Hebrew and Ugaritic cf. M. Held, "Rhethorical Questions in Ugaritic and Biblical Hebrew," Eretz Israel 9 (1969), 74 n. 32.

76/6The recognition of the ו before תם as a pleonastic ו has restored the chiastic parallelism and the sense of Ugaritic and Hebrew," JAOS 73 (1953), 97; cf. also P. Wernberg-Moller, "'Pleonastic' WAW in Classical Hebrew," JSS 3 (1858), 321-326). The function of the pleonastic waw is to call special attention to the work to which it is attached and adds special emphasis to the whole sentence. It is used in Arabic and is now also recognized in Ugaritic and Hebrew; accepted by Bl., 40, VII.3.B, 29).

77/9In certain construstions the prepositional -מ may indicate the cause or operative factor 'resulting from,' 'because of,' etc. (cf. Cassuto, Genesis, Part II, 132). Note that נשמה and רוח refer to God (HUL VII, 339; cf. 32:8, 33:4, 34:15)

78/10 Eitan relates נתע to the Ethiopic natʿa, 'to flee,' which he takes as 'disappear, 'cease' and he translates: "The roaring of the lion and the voice of the fierce lion and the teeth of the young lions - flee (all disappear, cease)," (I. Eitan, A Contribution to Biblical Lexicography, New York: Columbia University Press, 1924, 10.). This translation has the advantage of connecting all three nouns שאגת, קול, and שני to this verb, which apparently is reechoed in יתפרדו 'they are scattered,' and would favor the translation 'flee, cease' for נתע. Another possibility is to relate נתע to Arabic נתע 'pulled (a tooth) out,' indicating a violent action (cf. Guillaume, HAL III, 5, Guillaume translates; "the teeth of the young lions are knocked out.'). Either translation would fit the context, which compares those who plow evil and sow trouble (cf. v.8) to fierce lions (verses 10-11), but are powerless and perish at the breath of God (v. 9).

79/14 Driver relates רב to Hebrew ר(י)ב 'trembling,' and cites the cognate Akk. *rîbu*, 'quaking' and translates, "and quaking shook my bones" ("Problems in the Hebrew Text of Job," *VTS* 3 (1960), 772-93; cf. also verse 3 for the nuance 'age' for רב.

80/15 The ending of שערת can now be seen as the regular Ugaritic-Phoenician feminine absolute singular with the ending *-t*. For such endings in Job alone cf. נחלת 'inheritance, patrimony,' in 27:13; חתאת 'crack, flaw,' in 41:26 (cf. Dahood, *Bib* 45 (1964), 410); עטרות 'crown,' in 31:36; אבות 'wineskins,' in 32:19; גבורות 'strength,' in 41:4 (cf. Dahood, *Bib* 48 (1967), 544-545).
In putting רוח 'wind' in the first colon and שערת 'storm' in the second, the author used a stylistic convention known as the break up of stereotyped phrases, which he also employes in 16:19 and 31:13 (cf. Dahood, "*S‘RT* 'Storm' in Job 4,15," *Bib* 48 (1967), 544-545; and Dahood, Psalms I, XXXIV. 69. 71 . 104f. 108 etc., Dahood, *CBQ* 29 (1967), 575; E. Z. Melamed, "Break-up of Stereotyped Phrases' in *Scripta Hierosolymitana*, VIII, (1961), 115-53), cf. also Ps. 107:25, 148:8, Ezek. 1:4, 13:11-13.
Blommerde accepted this explanation and pointed also to Ps. 119:120, 'My flesh shivered for fear of you,' (Bl., 40, IV.2. 11).
For the piel תסמר from סמֵר 'to make bristle,' with transitive force cf. HUL VII, 344, Dahood, *Bib* 48 (1967), 544-545.

81/17 Dahood notes the cogenital tendency of all men toward evil here, in 14:4, 15:14, 15:4 and other Biblical passages (cf. Dahood, Psalms II, 4). Held notes the double rhetorical question here ("Rhetorical Questions...," 73).

82/18 Blommerde improved the translation of this verse by taking הן in the meaning 'if' (Bl., 41, VII. 2, 28; cf. Job 15:15, 25:5, 4:18; see the index) and considering the force of the negative as extending over both cola

(Bl., VII.1.C, 27). The hap. leg. תהלה he read as תְּהִלָּה 'glory' (cf. Ps. 106:12) and שיב ב as 'to ascribe to' (שים can mean 'to write (down),' cf. Dahood, Bib 47 (1966), 108-109; UHP, 53.73).
For a discussion on the Sons of God cf. the notes on this passage by Fohrer (Fohrer, 144, 145) and Pope (Pope, 37), who notes that the divine slave girls were guilty of such gross misbehavior at one of the divine banquets that Baal rose and spit in the midst of the assembled god.

83/19 בתי could have the vocalization בֹּתֵּי with -o-, as proposed by Blommerde (Bl., 42; cf. the Ugaritic plural bwtm; cf. UTG 463, UTbS, 19.453a, 550).
The classical expression for the idea that man is only dust and that in the end he must return to dust (i.e. the underworld) is found in Gen. 3:18 and recurs in many other passages in the Bible. In Job cf. 4:19, 10:8,9, 33:4,6 (cf. Cassoto, Genesis, Part I, 104 and 170).
The bodies of men are called בתי־חמר 'houses of clay,' because men are made of חמר or the snyonymous עפר.

84/19 Especially interesting is the use of קרץ 'nipped off, formed,' in 33:6, which is the same word used in the Gilgames Epic (the Assyrian version tablet I, ii, lines 34-35, cf. Cassuto, ibid, 105).
Here the word יסד 'to establish' is used, instead, but expressing the same idea. The ב of עפר has the meaning 'from,' or 'made out of,' and עפר is an accusative of material.
(so also Bl., 40, VI.1.A, 19, independently recognized).
The idea of God working as a potter is a familiar thought in Near Eastern literature. The Egyptians "used to depict the god Khnum sitting before the potter's wheel and making human beings, and next to him his consort Heḳet putting to the noses of the created people the sign of life.." (Cassuto, Genesis, Part I, 106, cf. also, 23 where he refers to the creation as Yahweh's work as a potter; cf. also Job 33:4 and Is. 42:5).

85/19 Most scholars translate 'moth' (cf. Fohrer, 131; Pope, 38; and cf. Job 13:28 and Is. 51:8). Several German scholars tried 'Rohrbau,' = a building made of reeds, or 'nest,' = nest (Friedrich, Delitzsch, Ehrlich, in Fohrer, 131). While Tur-Sinai read עש(ה) and translated 'Maker' (cf. Tur-Sinai, 86). There is no agreement on the translation of עש as yet and further suggestions may not be out

of place. It should be noted that עש stands in the third place after the use of חמר 'clay' and עפר 'dust'. It would therefore be reasonable to assume that עש may carry a similar meaning, all three then referring to the activities of the divine potter. The only hint that עש may be related to a meaning 'earth' comes from *šd. ʿšy*, which Virollaud translates 'fertile field' (cf. UTG 1929a). עש could then stand, elyptically, for the 'fertile earth' and the translation 'who are crushed from the surface of the earth' would be possible. But for the time being the suggestion of Tur-Sinai is accepted. In support of this reading the use of אלוה 'God', parallel to עשהו 'his Maker,' just above in v. 17 should be noted.
Blommerde improved the reading of the third colon by explaining ידכאום from דכא = זכה 'to be pure,' cf. 22:19; see the index; for the interchange of ד and ז cf. Bl., II.1, 5.
The final ם- of ידכאום could either be connected with the following לפני, explained then as the heaping of prepositions, a feature of Phoenician grammar (cf. Friedrich *Grammatik*, 116-117) or retain it as the enclitic *mem* (Bl., VII. 7, 32). The suffix of עש, reading עש(ה) (Bl., 42, cf. I.1, 3), defective writing of final vowels, could either be supplied by the initial מ of the following מבקר, on the basis of the principle of the single writing of the consonants (Bl, 42, I.5, 4) or the suffix of יסודם could do double duty also for עש(ה).

[86]/20 The reading of מבלי־משים has been problematic (cf. Fohrer, 128, 131), but now the מ at the beginning of משים has been recognized as an enclitic *mem* of the previous word (Cf. NWSPJ, 55; Dahood, Psalms I, 250; Pope, 38, accepted by Bl., 43, VII.7, 32). For a discussion of the enclitic *mem* see especially H. Hummel, "Enclitic MEM in Early Northwest Semitic, Especially Hebrew," *JBL* 76 (1957), 85-107). For the equivalent phrase, but without the enclitic *mem* cf. 30:8.

[87]/21 בם can now be read as 'from them,' (cf. N. Sarna, "The Interchange of the Prepositions Beth and Min in Biblical Hebrew," *JBL* 78 (1959), 310-316. The recognition of the extensive use of ב in the place of מן in Hebrew has already been employed for the reading of many difficult Biblical passages.

[88]/21 Note that seven verbs are used to indicate that man, made of clay, is crushed, and in the seventh place 'die' is used (cf. notes 2 and 3).

CHAPTER 5

89/1 קדשים 'Holy Ones,' cf. 4:18 and קדוש 'the Holy One,' in 6:10 (cf. Pope, 41; Fohrer, 128.

90/2 The כי is the asseverative kaph, which can be used in several positions in Ugaritic and Hebrew (cf. Gordis, "The Asseverative Kaph...," 176 and note that many Biblical passages studied there; cf. n. 40 and 42). Blommerde too, took כי and also ל as emphatic particles (Bl., 43; for כי cf. VII.4.A, 30; for ל, VII.5, 31)

90a/3 The translation is by Blommerde. He commented: "I, Elifaz says, (I am not so foolish), as soon as I see a fool strike root, I curse his abode immediately, (thus defending myself against the jealousy which the fool's prosperity might arouse in me). The verses 4 and 5 may, form the contents of this curse rather than the object of rā'ītī." (Bl., 43). According to Blommerde, ואקיב, therefore, does not need to be changed to the third person singular (cf. Dhorme, 58).
Verse 3 is translated as a temporal or conditional clause without the morphological indicator (Bl., 44, VIII.2.A and B, 34). Blommerde also noted that בניך in v. 4 shows that משריש 'striking root' means 'get children, become father of a family'; cf. the parallelism bn//šrš in 2 Aqht:I:19-20. 21.26 (Bl., 44).

91/5 This is a notoriously difficult verse (cf. Pipe, 42; Fohrer, 132). and no satisfactory solution has as yet been proposed. The following suggestions may equally be unsatisfactory, but they have the advantage of restoring a perfect parallelism. It is assumed that the verse hides mythological allusions to Mot, death, and his helpers. רעב is a poetic name for Mot, 'The Hungry One,' which is used again in 18:12, parallel to איד 'calamity' also referring to death. The unsatiable appetite of Mot and the underworld is well known and documented also in the Ugaritic texts. The consonants ואל - מצנים could be read as אלם·צנים with אלם 'straw, sheaves,' providing a perfect parallel to קצרו 'his harvest,' and חילם 'their wealth.' For אלם cf. Arabic وَلَمَ 'saddle strap,' and the piel participal מאלמים 'bind (into sheaves" in Gen. 27:7.

צנים and צמים (note the sound similarity!) provide the parallel to רעב.
But the etymology and meaning of these two words is contested. צמים is usually read as צְמֵאִים, 'the thirsty.' צמ(א)ים as 'the Thirsty Ones,' would be a good parallel to רעב, "The Hungry One,' referring to helpers of Mot (cf. the Ugaritic ǵmʾ 'to be thirsty,' UTG 1975 and cf. mrǵb//mzma, 'hungry//thirsty' in III Krt 1:1-2 as restored by H. L. Ginsberg, "The Legend of King Keret," BASOR Supp., 2-3, (1946), 35, quoted in Held, "Rhetorical Questions...," 74 n. 34; Note also the dropping of א in צמים, cf. E. F. Sutcliffe, "Notes on Job, Textual and Exegetical," Bib 30 (1949), 67).
But צמים could also mean 'the Nooses' (cf. n. 344 on 18:9), which would make perfect sense here as the servants of 'the Hungry One,' symbolizing the hunting instruments of Death.
The problematic צנים, usually translated as 'thorns,' may be related to the Arabic ضَنِىَ (cf. Hebrew צנה), 'was emaciated, become thin, lose flesh,' (as suggested by Guillaume, HAL IV, 16). In parallel with רעב and צמים a translation 'the Emaciators' becomes possible.
'The Thirsty Ones,' 'the Nooses' and 'the Emaciators,' refer then to the helpers of Mot. In addition, it does not seem a coincidence, that the בני-רשף 'Sons of Resheph' appear just a line below, in v. 7.
J. Huesman has suggested to read the verb שאף as an infinitive absolute, שָׁאֹף (J. Huesman, "Finite Uses of the Infinite Absolute," Bib 37 (1956), 291-292).

92/6 The translation of verses 6 and 7 are crucial to the understanding of this chapter and the whole book of Job. It is suggested that verses 6 and 7 follow up on the statement in verse 5. It stated that Hunger=death and its helpfers=sickness, etc., consume all. Therefore it is possible to interpret עפר 'dust' and אדמה, 'ground' as allusions to the underworld. ארץ is a recognized poet, name of the underworld, it would not be surprising if אדמה, a synonym of ארץ would also be used for the same function!
Note the absence of the interrogative particle.
In agreement with Pope these lines should not be taken as declarative, but as "negative rhetorical questions equivalent to positive assertions. Man is indeed born to hardship, and a hostile ground is part of his birthright; cf. Gen iii 17-19." (Pope, 42).

This argument seems strong enough to refute Dahood's translation of this verse, he translates: "Surely misfortune does not come forth from the dust, nor does trouble sprout forth from the ground," (Dahood, HUL III, 318).

93/7 Verse 7 presents the climax of this paragraph. כי is read as the asseverative kaph (for the asseverative kaph cf. n. 40 and 42). Man is certainly born for trouble which in the end leads to death and the imprisonment in the underworld. עמל might even be an allusion to this ultimate 'trouble', namely 'death.' (Bl., 44 also suggests כי to be emphatic, cf. VII.4.A, 30).

94/7 Dahood proposes a completely different translation, he reads יולד 'he is born,' as a hiphil יוליד 'he engenders' and the ל of לעמל as emphatic and translates: "For it is man who engenders mischief itself, just as the benê rešep (sparks or eagles?) soar in flight." (Dahood, HUL III, 318; accepted by Bl., 44, VII.5, 31). Such a translation seems difficult to support in the light of the second colon, which categorically states that the sons of Resheph are 'winging their wing,' i.e. are actively engaged in the work of their father, the god pestilence, spreading sickness and trouble (death?), etc. among men. For a discussion on Resheph cf. Pope, 42-43; Dahood, Stud. Semitici I (1958), 83-87; Guillaume, HAL II, 32; Feinberg, 63; Fohrer, 132.

95/8 Eliphaz is now answering his own question, stated in v. 1. There is only one choice, he would turn to God and not to any other 'Holy Ones.' אולם should be related to Ugaritic al + m 'surely, nay,' cf. Hebrew אל (cf. UTG 186, cf. also Dahood, HUL I, 293-294).

96/8 Note the breakup of composite titles, אל-אלהים (cf. for the breakup of composite titles and phrases Dahood, Psalms I, XXXIVf., 69, 71 etc. For the breakup of divine names, Dahood, Psalms II, XXIII 36, 47, etc). Kapelrud pointed out that אל here is not simply generic but denotes the god El. Yahweh is identified with El (cf. A. S. Kapelrud, The Ras Shamra Discoveries and the Old Testament, Norman: University of Oklahoma press, 1963, 53). For El in the capacity of the healer, cf. the Keret legend.

97/8 Though the usual translation of דברתי 'my cause,' seems perfectly acceptable, the parallel with the 'Sons of Resheph' and their activities of v. 7 (cf. also the theme of verses 2-7) may force us to consider the translation 'my sickness, plague,' cf. Hebrew דֶּבֶר 'plague' and Arabic دَبْرٌ 'running sore, ulcer, plague.'

98/10 Gaster has related the word שלח to the Ugaritic šlḥ, 'canal,' here and in 12:15 ("The Furniture of El In Canaanite Mythology," BaSOR 93 (1944), 22, n. 9). M. Tsevat has written an important article on "The Caananite God Sälaḥ" VT 4 (1954), 41-49, discussing among other Biblical passages also Job 33:18, 36:12). The possibility exists, though Feinberg denies it (Feinberg, 41), that we have to admit the meaning 'to flow, to make flow' or 'smelt, cast, beat out (metal) for Hebrew שלח (cf. UTG 2420).

99/11 The parallelism of ארץ and חוצות of v. 10 to שפלים and קדרים should not be overlooked. Because of the parallelism שפלים can be related to the commonly used שְׁפֵלָה 'the lowland,' = the low country west of the western border of the Judaean hills (KB, 1005) and since one of the root meanings of קדר is 'to be dirty, unattended, in mourning attire,' cf. the Arabic قَذِرَ 'be dirty' (KB, 824), קדרים could very well be translated 'the unattended ones,' or 'the unattended fields,' because of the parallel with חוצות 'fields.'

100/11 למרום should be read as ל 'from,' and מרום 'heights', referring to Zaphon, the mountain of God. It is from the mountain of God from where rescue and salvation comes.

101/11 ישע 'salvation, rescue,' serves as a double duty noun also for the first colon.
שגבו should be read as the passive.

102/12 The etymology of תושיע is obscure, but the occurrence of tšyt 'victory, success,' in Ugaritic should be noted cf. ʿnt:II:27, UTG 2614 and 812 and Pope, 44).

102a/13 Dahood suggested the possibility to read the hap. leg. ערמם as defectively spelled עֲרוּמִים, 'craftiness, guile,' (HUL VII, 355, cf. Job 15:5).

103/14 חשך and לילה are poetic names for the underworld. The כ of כלילה is an asseverative kaph (cf. notes 40 and 42).

103a/14 Blommerde noted that the prepositional adjunct בצהרים is balanced by an adverb in -m, יומם (Bl., 44, VI.6, 25).

104/14 משש 'to feel, grope, touch,' is a synonym for נגע 'to touch.' Cassuto has observed that נגע has a much graver connotation than just 'to touch' in some passages, e.g. Gen 20:6, 26:11 "whoever touches this man or his wife shall be put to death, Gen 3:3 (Cassuto, Genesis, Part I., 145). The connotation of the danger of death, in 'touching' is also borne out in this passage. To meet Darkness and touch the Night, the underworld means certain death.

104a/15 The text is usually seen as corrupt (cf. Pope, 44; Fohrer, 133). A literal translation would read: "He saves from the(ir)sword from their mouth." Sarna has suggested to read the preposition of מפיהם as the enclitic mem to be attached to the preceding word, the waw of ומיד as epexegetical and he translates: "He delivers the needy from the sword of their mouth, yea from the hand of the strong." ("Some instances of the Enclitic -m in Job," JJS 6 (1955), 109). But Sarna does not mention the dissertation by Feinberg, who, already ten years before Sarna, had made the suggestion of reading an enclitic -m between the regens and rectum of the construct chain, and he translates: "So he saves from the sword of their mouth (the vicious slander of the ungodly), and from the hand of the strong the needy." For the thought expressed in the first colon, he compares Ps. 57:5 and 59:8 (Feinberg, 67). Pope joins the scholars in accepting the reading of the enclitic -m, but he amends פיהם to pētāyīm, 'simple ones,' because he feels that the context requires a word parallel to 'the poor.' (Pope, 44).

On the other hand, it is possible to leave the text standing, just as it is, only recognizing that חרב and חזק are used in parallel to חשך and לילה of v. 14, also referring to death and underworld, that מפיהם should be parsed as מן 'from,' plus (פי(ה another poetic name for death and underworld, 'the Mouth,' and הם as the suffix, dative suffix 'for them,' = 'the Mouth, which is for them', i.e. the Mouth which is after them (for dative suffixes cf. n. 70). This reading has the advantage of connecting this verse to verse 14 and the rest of the paragraph, and of restoring the emphasis put on the saving act of God using מן three times (for emphasis), with poetic names for death, the third time spelling out the danger explicitely by using מיד חזק 'from the power of the Strong One,' =Death. חרב may have the meaning 'Devastation' here and not 'sword.' (see the index).

105/16 עלתה is used in parallel with תקוה which does not only carry the meaning 'hope, cord,' but can also have the extended meaning 'end,' as suggested by Mansoor for Job 7:13, 17:15 and several other passages in the Bible (The Thanksgiving Hymns, Leiden: E. J. Brill, 1961, 21, 30 and n. 119).

106/16 The ל of לדל is read as 'from' and פיה again as the poetic name for death, underworld, in parallelism with פיהם, חרב and חזק of verse 15.
The ל of לדל may do double duty also for פיה.

107/16 In Phoenician the diphtongs *aw and *ay are reduced to ô and ê, respectively, regardless of position; עלתה therefore, can now be understood as a canaanite form pronounced ʿōlātāh. The Masoretic עלות is the Phoenician pronunciation for the classical Hebrew ʿawlāh, 'injustice, malice.' (cf. Dahood, Psalms II, 58 and UHP, 8.): accepted by Bl., 44, II.3, 6, cf. Ps. 125:3, 92:16.

108/16 קפצה 'shut up,' is used as a double duty verb also in the first colon (for the occurrence of double duty verbs see Dahood, Psalms II, 333).

109/17 On אשרי as the introductory word of macarisms cf. W. Zimmerli, ZAW 51 (1933), 185; E. Lipinski, "Macarismes et Psaumes de Congratulation", Revue Biblique 75 (1969), 321-367).

110/18 For a discussion of the verbs רפא 'to heal,' and רפה 'to sink,' in Hebrew and Ugaritic see A. Selms, Marriage and Family Life in Ugaritic Literature, London: 1954, 130. n.11. This verse follows up on v. 8, where דבר is read as 'sickness.'
Blommerde noted that כי may have a concessive meaning here (Bl., 44, VII.4.B, 30) and that ידו stands for ידיו (with plural nouns the י before the suffixes of

the third person singular can be omitted in the orthography, Bl., I.2, 3).

111/19 This verse is a good example of synthetic or constructive parallelism (cf. Feinberg, 7).
For Hebrew and Ugaritic examples of "The graded numerical idiom, the collocation of a numeral with its sequel," cf. Pope, 45.
The meaning 'from,' for the ב in בשש in the first colon followed by ב 'in,' in the second colon, has been suggested by Dahood here and in 36:15 (NWSPJ, 71, accepted by B., 45, VI.1.A, 19). Already A. F. Delitzsch (Das Buch Hiob, Leipzig, 1902, 145) "working from the analogy of Accadian ina, 'in,' on, from, through", observed that with verbs of uprooting, rescuing, the prep. b denotes 'from' (so in 20,20; 27,15; 31,12). (ibid., 71). Dahood translates: "From six dangers He will rescue you, and in seven, evil will not touch you." (ibid., 71).
While this may be the best translation as yet for this verse, a comparison with verses 20-23 reveals that they may also contain a mythological reference, both in the first and second colon. It is therefore tempting to explain צרות parallel to רע in a similar way. רע could be seen as a synonym for צר which in 36:16 is used in parallel with פי 'the Mouth,' referring to death and underworld, cf. also the parallel of צרה 'Trouble,' and תקיה 'End,' = death, in in 27:9. צר could be taken as 'The Evil One,' and צרות as an abstract noun, צרות serving for the concrete 'the Enemy' in parallel with the concrete רע 'the Evil One,' (for the use of the abstract noun balanced by a concrete noun cf. Dahood, Psalms II, 9, 27, 143, etc.; Dahood, Psalms I, XXXIf., 32f. 38 73,239f.etc.). Because of these considerations the following translation could be suggested: "Six times He will rescue you from the Enemy, Seven times the Evil One will not touch you."
Explaining the occurrence of צרות in Ps. 31:8 Dahood stated: "Death is the adversary par excellence; hence the poet employs the plurale excellentiae, ṣārōt, in precisely the same way as his Canaanite predecessors. When Baal girds for his mortal combat with Yamm, the god of ocean and netherwaters, the artisan god Kothar, who had forged two clubs for him, instructs him in the following terms: UT, 68:8-9, ht.ibk bʿlm ht ibk tmḫṣ ht tṣmt ṣrtk, 'Now your Foe, O Baal, now your Foe will you smite, now will you destroy your Adversary.' Specialists in Ugaritic have often taken both ibk and srtk as semantically plural forms, but this appears to be incorrect; in text 68 Baal is locked

in combat with a single foe, Yamm. Both vocables must accordingly be understood as singular forms, one being a concrete noun, the other, ṣrt, probably a plural abstract but with a concrete singular denotation." (Psalms I, 188f.). The מן of מות in verse 20 may serve here as a double duty preposition (for double duty prepositions see Dahood, Psalms I, 18, 58, 189, etc; Dahood, Psalms II, 31, 51f., 53, 62, 110f., etc.).
Important is also the observation of the use of נגע 'to touch,' here and of משש 'touch, grope in v. 14, where the allusion to 'to die,' is discussed! 'The Evil Ore", "the Enemy," has the power to kill, cf. the use of מות in the following verse.

112/20 פדה is used also in Ugaritic. In a note on Ps. 34:23 Dahood states: "The verb pdy occurs in UT, 1006:2.12, a judidical text which states that a certain EWRKL emancipated a family of seven by paying a hundred shekels of silver to the citizens of Beirut. Poetic metaphor depicts Yahweh paying ransom money (to Death) to assure his saints of life. Cf. Job v. 20, ..." (Dahood, Psalms I., 207; UTG 2013, pdy, 'to ransom.'). For the parallelism מות and חרב, both names for death, cf. e.g. 27:14,15. מות may even refer to the god Mot of the Canaanite literature. Because of the parallelism with מלחמה, רעב probably has the normal meaning 'famine' instead of the poetic name for death 'the Hungry One.' חרב may carry the meaning 'Devastation' and not 'the Sword' (see index).

113/21 Sarna suggested that it is unnecessary to change בשוט to משוט here, as the Versions did (JBL 78 (1959), 314-315; accepted by Blommerde, 45, VI.1.A, 19, see the index). Note the parallelism and the homophony of שד // שוט (with שוט cf. שטן 'the Rover, Satan,' in 1:6, etc.). The 'roving of the tongue,' apparently refers to spells and incantations, for the tongue as a weapon cf. Is. 54:17, Jer. 18:18, Ps. 12:3-5, 31:21 (Pope, 46). שד may be the demon par excellence, namely Mot, Death, cf. v. 22.
But לשון may also refer, as pars pro toto, to the insatiable appetite of Death, cf. the use of פיה, 'the Moth,' in 5:15.16 and UT 67:II:2-6, quoted above in I.II.2.a.1.

114/22 The ל of לשד and לכפן should be read 'from,' (cf. the notes 73, 84, 87, etc.). שד is used chiastically in verses 21 and 22 and both verses begin with בשוט and

שד respectively, playing on the sound similarity of שוט and שד . שד used for the demon par excellence, Leviathan, the roving Serpent, in v. 21, is used here to determine כפן , which as a synonym to רעב 'hunger,' or the Hungry One, could also be translated 'the Hungry One.' The use of the root כפן occurs in the Bible only here as a noun and in Hos. 17:7 as a verb. Aisleitner lists a Ugaritic kpi (WUS 1365), 'befriedigen, sättigen,' = satisfy, satiate, and compares the Arabic kafā, 'genügen, II einem genug geben,' = be enough, II give someone enough. Should there be any relationship between these two roots, כפן and kpi it would be another example of the same word having opposite meanings.
The ארץ of מחית הארץ chiastically parallel with שוט לש(ו)ן of v. 21, should be read with the connotation of underworld (cf. n. 92). The waw of ולכפן is an emphatic waw (cf. n. 76). חרב may carry the meaning 'Devastation' and not 'Sword,' (see index).

115/23The א of עם אבני has usually been dropped and the reading 'sons of..' preferred to 'stones of..' (cf. Pope, 46). But the א occurs between two consonants here nd could very well be a prothetic א , and no emendation would then be necessary, cf. the sons of Resheph. (so also Bl., 45; independently recognized by the writer; cf. אכפי in 33:7 and אזרעי in 31:22, HUL I, 293, PNWSP, 14-15; see index).
The genetive suffix of בריתך serves as a dative (so Bl., 45, III.3, 9). The 'sons of the field' are apparently spirits of the soil (see Pope, 46).

116/23 Feinberg has pointed out that שדה appears here in parallel with ארץ (v.22) and notes the same parallelism in the Ugaritic text VABC 13, 14 (cf. Feinberg, 40). שדה, parallel with ארץ therefore refers to the underworld also.

117/26 On the basis of the occurrence of composite words in Ugaritic Dahood suggests to interpret כלח as having originated in "congeneric assimilation of the two words kōaḥ 'strength,' and lēaḫ, 'freshness,' while discussing several such examples in Hebrew and Ugaritic (cf. NWSPJ, 56, accepted by Bl., 46, IV.5, 12).
The root lḫḫ occurs in Ugaritic in the passage where Anat promises Aqhat eternal life. Albright translates lines 27-28 of II Dan'el, vi:28 as follows: "ask for life, (O hero Aqhat)! And I will grant thee not to die and I will

give thee life-force;" vocalizing *w-ʾašlḥk* as *ʾašaliḥḥuka* from *lḥḥ* 'be moist, fresh, vigorous, which appears in Hebrew, Aramaic (*lḥlḥ*) and Ethiopic. The precise connotation here, as in Deuteronomy, is undoubtedly 'sexual power,' (Dt.34:7) the decline of which is the most painful aspect of senescence among all primitive peoples. This connotation explains how the idea of 'moisture' developed into 'bodily vigor.' (W. F. Albright, "The 'Natural Force' of Moses in the Light of Ugaritic," *BASOR* 44 (1944), 32-35, esp. 32 n. 7). (cf. also Pope, 47).

118/27 זאת could again be taken as 'iniquity, 'insult' (cf. notes 21, 29, 30).

119/27 The friends have probed this, i.e., probably the so called iniquity and insult and injustice, with which Job accuses God and they find that this iniquity, if Job wants to call it so, is just. כן־היא 'firm is it, just is it, established is it, quod est demonstrandum.' Job has deserved this so called iniquity.
In his discussion on Gen. 1:7 explaining the expression ויהי־כן 'and it was so,' in this and other verses in Genesis, Cassuto states: "This then is the meaning of the expression 'and it was so' (כן, *kēn*) throughout the section: 'and it was' Firm (which is the root signification of(כן, *kēn*), like an established thing; so it came to pass, and so it has remained for all time." (*Genesis*, Part I, p. 34). A similar meaning is suggested for כן היא in this verse.

120/27 Dahood suggests to read שמענה as the energetic imperative שְׁמַעֲנָּה 'listen carefully.' For other examples of energetic imperatives in Hebrew and Ugaritic cf. UT 15.53 (UHP., 39; so also Bl., 46.V.5, 15, but without referring to Dahood).

CHAPTER 6

[121]/2 Feinberg observes that מאזנים here and in 31:6 is actually from a פ״ו verb which is here פ״א , "The Ugaritic references in 77:34,35 and 37 retain the pe waw value of the verb and contract the diphthong, as is the case with all diphtongs in this language, thus, mznm (môzanêma)," (cf. Feinberg, 25 and UTG 1446, *wzn 801).

[122]/3 חול presents no difficulty here, but cf. 29:18.

[123]/4 God is portrayed not only as the potter, who makes men out of clay (cf. 4:19, n. 84, 85), but also as the archer who brings fiery sicknesses upon them and finally destroys them (cf. 1:3, n.23). In discussing Ps. 38:3 Dahood states: "The Cananite god of pestilence is named in UT, 1001:3, bʿl ḥẓ ršp, 'Resheph the archer,' while a north-century Phoenician inscription calls him simply ršp ḥẓ, 'Resheph of the arrow.' This theme has been adopted by Hebrew poets to express the belief that illness comes from Yahweh. The theme recurs in Deut. xxxii 23-24; Job vi 4, xvi 12-13." (Dahood, Psalms I, 235; cf. also Pope, 50 for other Biblical Passages, portraying God as the archer).
The standard weapons of the god Resheph are the arrow and fire. The functions of this god were taken over by Yahweh (cf. Tromp, 205; Fohrer, 169).
עמדי־ usually translated 'in me,' could have the meaning 'toward, against me' (so Bl., 46, VI.5.B; cf. also n. 124 on יערכוני־ ; cf. 7:20).

[124]/4 Dahood reads יערכוני־ as y^{e}ʿār^{e}kûnî, 'disarray me,' as a piel privativum, which was evidently more extensively used than standard grammars of Hebrew allow (NWSPJ, 56). But יערכוני־ could also be a qal passive, cf. the active ערכה in 33:5. The suffix could be a datival suffix (so Bl., 46, III.2, 8).

[123]aShould the בעותי־אלוה 'terrors of God,' not rather be taken as 'God's Terrorizers?'

[125]/5 This is a proverbial saying. King Pbl was not, or will not be able to sleep "For the rumbling of the

bellowing of his bull, For the sound of the braying of his ass, To the lowing of his ploughing-ox, For the howling of his starving hound (Krt:120-123; Gray, Legacy, 143; Gray, *The Krt Text*, 14). In the Ugaritic text *nhqt*, 'braying,' and *gʿt*, 'lowing (of an ox),' parallel the verbs used here. (cf. Dahood, UHL, 54, 66; Feinberg, 18). The suffix of בלילו does double duty also for דשא (as pointed out by Bl., 47, III.6, 10. Pope translated correctly, but without a reference to the double duty suffix; Blommerde also referred to UT, Krt 121-122 where the parallelism *nhqt*//*gʿt* is found; cf. UHP, 54).

126/7 המה can be related to the Ugaritic *hm*, 'look!,' 'behold!' (cf. WUS 837; Dahood, HUL II, 404; Dahood, *CBQ* 16 (1954), 16; J. T. Milik, *Biblica* 38 (1957) 252, n. 1; J. H. Patton, "Canaanite Parallels in the Book of Psalms," Unpubl. dissertation, Baltimore, 1944, 37).

127/7 The problem of translating לחמי arose already, in 3:24 (cf. n. 68). Eitan, following a suggestion by Delitzsch reads לחמי as לְחֻמַי = לְחוּמַי 'my intestines, bowels,' from a root לחם 'to press together,' (cf. Arabic لَحَمَ) and then he states: "Our כדוי is probably a slight error for בְּדְוַי 'in suffering.' The whole hemistich ought then to be vocalized הֵמָּה בִּדְוַי לְח(וּ)מַי and rendered: "My bowels sound (hum) in suffering." This is good enough as a counterpart to the parallel: 'My south (=I) is unable to rest.'" (Eitan, *A Contribution to Biblical Lexicography*, 1924, 13).
But an emendation of the כ to ב is not necessary. It can be explained as an asseverative *kaph* (cf. notes 40, 42, 90 etc.). And לחמי can be taken in the same meaning as in 3:24 'flesh,' or 'body'.

128/8 For the possibility of reading תקוה 'end', cf. the notes 105, 111, and the index. Note the use of the verbs דכא 'crush,' and בצע 'snip off,' in v. 9, and the noun קץ 'end, limit,' in v. 11. Job's plea is to die and have it over with, which is very likely because he did not want to be born in the first place, and when he was born he wanted to be dead right away (cf. 3:3 ff.).

129/11 On the use of the word יחל Dahood observes, that "Though the verb *yāḥal*, 'to wait, hope', is more frequently followed by the preposition *le*, there are a number of texts where it is used absolutely; eg., Ps. lxxi 14; Job vi 11; xiii 15; xiv 14; Lam. iii 21." (Dahood, "Vocative Lamedh in the Psalter," VT 16 (1966), 307).

130/11 Cf. n. 128.

131/12 Held reads נחוש as 'copper,' with a majority of scholars. His observation on this text is very important: "Tur-Sinai and Pope notwithstanding, the text is clearly in error, since the sequence אם-אם, introducing a double rhetorical question, is without parallel in the entire Hebrew Bible. The error in this case resulted, in all probability, from a contamination with האם(=הלא) of verse 13. The correct reading must surely be: הכח אבנים כחי־ אם בשרי נחושה
Here again, one needs only to call attention to the same formula in verses 5, 6 and 30 of our chapter, and to the fact that the double rhetorical question is attested no less than 17 times in the Book of Job." (Held, "Rhetorical Questions...," 73-74.)

132/13 On the basis of the frequency of denominative verbs from numerals Dahood reads the consonants האם אין as hāʾᵃmāʾēynî, a denominative verb from mēʾāh and translates: "Or should I increase my resources a hundredfold, success would still elude me". He thinks that consonantal אמאין seems to be a verbal root based upon mēʾāh followed by the dative-of-advantage suffix of the first person. (Dahood, UHP, 13 where he also lists other denominative vers and gives Biblical references). Blommerde accepted the derivation of אמאי־נ(י) from מאה (Bl., 47, V.8.A, 16) and the suffix as datival (Bl., 47, III.2, 8). In addition he proposed to transfer the initial ה of האמי־נ(י) to the preceding word נחוש(ה), which then produces a conditional clause without the morphological indicator (Bl., 47, VIII.2.B, 34).

133/13 For נדחה the passive aspect of the niphal is employed. Cf. 1:13ff. when everything Job had was taken from him.

134/14 There is no want of translation proposals for this difficult verse (cf. Pope, 52; Fohrer, 161 and Terrien, 955, who lists at least ten different translations). An additional proposal seems therefore quite uncalled for. But with the recognition of an asseverative

ל for למס and the meaning 'arrange, order,' for עזב the verse yields an excellent sense, without any emendation. Guillaume suggests an asseverative ל for למס and he translates: "Verily one that despairs of his friend's kindness, Could forsake the fear of the Almighty." (Guillaume, HAL II, 22). While F. Nötscher calls the reading of this as an emphatic ל into question ("Zum Emphatischen Lamed," VT. 3 (1953), 377).
For the reading of עזב in the meaning 'arrange,' etc., cf. Dahood, "The Root עזב II in Job," JBL 78 (1959), 303-309.
It is Job's claim that he is keeping the fear of the Almighty, while his friends are abrogating their duties as friends, as stated in the following verse, verse 15.
It is probably also for this reason why the Friends are dealt with harshly at the end of the book.

135/15 When the heat is on, sickness, calamity and approaching death threatens, Job's friends are utter failures. They are as much comfort as a dry wadi to a thirsty man. The word אפיק really means 'fountain.' Feinberg states: "It is employed in Ugaritic in the phrase *'apq thmtm*, 'the streams (sources) of the two deeps,' VABE 14-15; II D VI 48; 49 I 6; 51 IV 22, for the dwelling-place of El. Its use in Job 6:15; 12:21; 40:18; and 41:7 has no reference to El. In 6:15 it occurs in the construct chain with נחלים." (Feinberg, 14 cf. also the appropriate observations by W. Gerhardt in his article "The Hebrew/Israelite Weather Deity," *Numen* 13 (1966), 138).

135a/16 Blommerde's translation seems the best. He explained עלימו as a substantival expression as subject of יתעלם (cf. 1.Sam. 9:24, Ps. 55:19, Job 17:6, 21:8, Phoenician *ʿlt*, 'lid of a sarcophagus,' e.g. in KAI 14:7). He translated: 'that (which is) upon them, their 'upon', their surface! (Bl., 47). The preposition מן he took as doing double duty also for the second colon (Bl., 48, VI. 6, 25) or שלג could be an adverbial accusative (Bl., 48).

136/18 תהו(ם) can either be a wet or a dry place, but both times symbolizing utter chaos and destruction, cf. Job 12:24 (parallel with ארץ) and 28:14 and 38:16 (parallel with ים)(cf. Tromp, 132).

137/21 The substantial meaning of לא, 'nothing,' has now been established by Dahood (cf. Dahood, Psalms II, 371; HUL IV, 408, where he translates: 'But now you have become nothing; HUL IV, 408). Other examples of the substantial meaning of לא in Job are in 9:16 and 24:25.

But it is possible to go even a step further. לא 'nothing' in parallel with חתת 'fright,' may have a graver connotation and refer to the god of death itself. This is possible because of several reasons. In verses 22-23 three verbs are used, which ask the embarrassing question of the three friends, namely, are they able to redeem Job from the final enemy, death? Note the use of צר and עריצים in v. 23, parallel to לא and חתת here. For חתת cf. Ugaritic *ḫt* (UTG 1020).
The substantive meaning of לא has also been proposed by Blommerde (Bl., 48, VII.1.B, 27). In addition he noted: "that *kî-ʿattâ* may introduce an apodosis (VII.4.A, 30), here a sort of emphatic recapitulation of the foregoing, what I tried to render by 'really now (as I said already in the preceding comparison), you have become nothing.'" (Bl., 48).

138/22 כח does not only mean 'strength,' but can also mean 'wealth,' cf. 39:21 (cf. Dahood, *Biblica* 40 (1959), 166).

139/23 The clue to the meaning of this verse is the verb פדה 'to ransom,' which has been discussed in note 112, where a Ugaritic parallel is cited. The friends are now challenged with the impossible task to ransom Job from death, the ultimate enemy. צר is taken as a poetic name for death. Cf. the use of לא 'Sir Nothing,' and חתת 'Sir Fright,' in verse 21. The parallel can then only refer to the helpers of death, comparable to the sons of Resheph.

140/27 For the Ugaritic *ʿl* in the meaning of 'auf, lastend auf (v. Schulden),'= upon, weigh upon (said of debts), cf. WUS 2030 and Dahood, ULex, 97 for Biblical passages, among them Job 6:27, 13:26, 24:9.

141/30 חוות does not mean 'destruction, disaster,' in this case, but should be related to the Ugaritic *hwt* 'word, utterance,' (cf. Pope, 55; UTG 756).

CHAPTER 7

142/3 מנו has been recognized as a qal passive, read מֻנּו (cf. Pope, p. 56; Dahood, Psalms II, 88). מנה can have the meaning 'fate' in Ugaritic (cf. Feinberg, 28, where he cites 49:II:36. He translates our verse 'nights of sorrow are appointed me (as my fate).'

143/4 For אם in the meaning of 'when,' cf. NWSPJ, 63.

144/5 This verse is difficult, in spite of its apparent perfect sense (cf. Fohrer, 163, who lists a few of the difficulties). Considering the many mythological allusions in this chapter (cf. only the obvious ones, v. 9, 12) it may not be surprising to find them also in this verse. רמה 'worm,' is used in Job 17:13, 14 with שאול 'Sheol,' and שחת 'the Pit, Filth,' both obvious names for the underworld, and in 21:26 again with עפר 'dust,' as here. עפר as a synonym for ארץ, a recognized name for the underworld, can also be a poetic name for the underworld (cf. .n 92). רמה may therefore refer to 'the Worm,' namely Leviathan, who is known also as 'the Serpent,' (cf. n. 113) or 'the Dragon,' (cf. 7:12). רגע therefore should also be taken as a noun, 'a moment,' and as a poetic name for death, 'the Moment', 'the Sudden.' Dahood in discussing Ps. 30:5 has argued: "The prevailing antithetic parallelism of this poem indicates that *regaʿ* must connote the opposite of *hayyīm*, 'life eternal.' This inference finds confirmation in Job xxvi 12, *b^{e}kōhō* *rāgaʿ* *hayyām* *ūbīt^{e}būnātō* *māḥaṣ* *rāhab*, 'With his strength he annihilated the sea, and with his skill he smote Rahab.' Comparison with UT, 67:I:1-2, *ktmḫṣ* *ltn* *bṯn* *brḫ* *tkly* *btn* *ʿqltn*, 'When you smote Lotan the primordial serpent, made an end of the twisting serpent,' shows that *rgʿ* and *kly,* both of which are snyonymous with *mḫṣ*, are in turn synonyms. In numerous passages, LXX understood *rgʿ* as 'destroy;' ...It is also possible that *regaʿ* here might denote 'Perdition,' i.e. 'the place of Death,' just as *māwet*, 'death,' not infrequently refers to the realm of Death. In Ps vi 11 and Num xvi 21 *regaʿ* denotes 'Perdition,' another name for Sheol." (Dahood, Psalms I, 182). But Tromp refutes Dahood's arguments, concerning this meaning of רגע as 'death, perdition,' and defends the traditional meaning of רגע 'suddenly, in a moment.'

(Tromp, 81p.) But in a verse, where רמה can be taken as 'the Worm,' and עפר as 'the Dust,' it is likely, that רגע could also be a name for death, namely, 'the Moment, the Sudden.' For explanations of עפר and מאס with the help of Arabic cf. Driver, *VTS* 3 (1953), 73 and Guillaume, HAL II, 21, respectively.
For גיש Tur-Sinai's explanation is accepted; גיש comes from גשש 'to grope, touch.' It should therefore be compared to נגע 'touch,' and משש 'grope,' (cf. notes 104, 111).

145/6 For the possibility of reading תקוה in the meaning 'end,' cf. notes 105, 111, 128. Note also the observation by Dahood on a mistranslation in Jer. 17:13: "Just as the homonymic nature of *tiqwāh*, 'hope,' and *tiqwāh*, 'thread,' has led scholars to miss the metaphor in Job 7,6, so the homonymic quality of *miqweh*, 'hope,' and *miqweh*, 'pool, reservoir', has resulted in the mistranslation and consequent misinterpretation of Jer. 17, 13." ("The Metaphor in Jeremiah 17, 13," *Bib* 48 (1967), 109).
The translation of ארג as 'weaver's shuttle,' is accepted and it seems undisputable. But it should be noted that it occurs only in one other passage, in Jdg. 16:14 (but cf. also 2.K. 23:7) in the meaning 'loom, webbing, web.' The exact meaning of ארג is therefore still open to discussion. Next it should not be overlooked that אפס תקוה of the second colon is paralleled by מני ארג in the first colon. Remembering now that מנו of v. 3, just above, can be translated 'are appointed (me as my fate)' and that Hebrew מני in Is. 65:11 is usually taken as 'apportionment, fate,' (KB 539) מני ארג could very well mean 'the fate of the webb,' or 'the Fateful Webb,' referring to the underworld. The ב of באפס serves as a double duty preposition also for (ב)מני (for double duty prepositions cf. Dahood, Psalms I, 18, 73, 200f., 205, 237; Dahood, Psalms II, 31, 51f., 53, 62, 110f, 111, 129, 163, 165, 181, 193, 251, 312f, 324).

146/8 While Fohrer translates: 'Mich gewährt keines Menschen Auge (wieder), 'relating עין ראי to human beings, (cf. Fohrer, 159, 164), Pope, notes that, 'Job is apparently speaking to God rather than to the friends.' In verse 20 God is called נצר האדם 'Watcher of men,' it is therefore also likely that עין ראי may mean 'the eye of my Watcher,' referring to God. The rest of the verse spells out what happens to men when God looks away from them, they die. For the meaning of ואינני 'I am no more,' cf. note 66. Cf. also the remarks by Tromp on this verse, Tromp, 90, 195, 75. n. 246; cf. Bl, 48 and 106 and 27:19 reading ואיננו as a denominative piel, cf. Bl., V.8.C, 17 = 'annihilates him.'

147/9 It is impossible for man to return from the underworld, to resurrect to a new life on earth (cf. Tromp, 190, 125, 167). This verse was used as the basis of interpreting Belial as 'a place from which none arises (Cross-Freedman, JBL 72 (1953, 22 n. 6, cf. Tromp, 125).

148/10 The underworld is 'the land of no return,' cf. Pope, 59 for an Akkadian reference. בית 'house' is oten used in the meaning 'grave,' cf. note 59. מקום, 'place,' can have the meaning 'home,' also referring to a grave, cf. Dahood, HUL V 431; Psalms I, 162, 228; for בית in the meaning 'heavenly house,' cf. Dahood, Psalms I, 168; Psalms II, 111, 338.

149/12 The abundance of literature on this verse alone is somewhat frightening. For the purposes of this thesis and the note here, it may be sufficient to refer to Pope, 60f.; Tromp, 57. n. 162 (where most of the pertinent literature is listed); Fohrer, 164. For the occurrence of תנין in the Ugaritic literature, where it is usually used in parallel with Leviathan, cf. ʿnt III:37, 62 50 126:V:31f. For ים, referring to the god Yam, cf. notes 40, 48, 136. For the reading of משמר as 'muzzle,' cf. Dahood, "Mišmār 'Muzzle' in Job 7:12," JBL 80 (1961), 270-271 (Fohrer, 164 is opposed to this translation); Dahood, HUL V, 434.
One of the most recent remarks on this verse has been made by Held. He discusses the unusual sequence ה-אם-כי compared with the normal ה-אם-למה and he explains the unusual כי, which was often emended, as follows: '... כי may very well be synonymous with, and in no way different from the Ugaritic ik and the Hebrew מדוי, respectively. Accordingly, ... we would have to render Job 7:12 'Am I Yamm, or am I Tannin? Why then do you keep me under constant watch?'" (Held, "Rhetorical Questions...," Eretz Israel 9 (1969), 79).

149/13 Blommerde explained the ב of בשיחי as partitive (Bl., VI.1.C, 19).

150/14 The comparative ב alternatives with מן, probably for purely stylistic reasons, in quite a few Biblical passages (cf. Job 15:30; N. Sarna, "The Interchange of Prepositions BETH and MIN in Biblical Hebrew," JBL 78 (1959), 313; Dahood, "Congruity of Metaphors," VTS 16 (1967), 49; Dahood, Psalms II, 33 accepted by Bl., 48, VI.1.A, 19). For the use of the ב to indicate cause or an operative factor cf. Cassoto, Genesis, Part II., 132, where he translates this verse: "and Thou dost terrify me because of visions"; cf. also Job 4:9.

151/15 The recognition of an emphatic enclitic ם-in Hebrew is one of the most important factors for Biblical textual criticism (cf. notes 86, 194a). Sarna proposed to read the מ of מעצמותי as an enclitic ם- of מרת(מ) and is thus able to restore the perfect balance of the two parallel clauses and he translates: "So that my soul (=I) chooseth strangulation, my bones (=I) death.' ("Some instances of the enclitic -m in Job," JJS 6 (1955), 109). Dahood accepts this reading, but suggests to read here the original meaning of נפש namely, 'throat, neck,' which much better accords with 'strangulation.' (Dahood, ULex, 93 accepted by Bl., 49, VII.7,32, he also pointed to the parallelism נפש // עצם in Ps. 6:3-4, 35:9-10, Prov. 16:24.
One could even go a step further and argue that מות 'death,' and מחנק 'strangulation,' are again allusions to the god of death, Mot, himself; cf. the many other allusions to the underworld in this chapter. For quite different translations cf. Pope, 61 and Fohrer, 164.

152/16 The first colon of this verse poses quite a few problems (cf. Pope, 61; Fohrer, 164). The second colon speaks clearly about the brevity of life. The word הבל usually expresses the brevity of life, cf. the name of Abel, in Gen. 4:2 (cf. Cassuto, Genesis. Part I., 202). One should therefore expect a similar meaning in the first colon, and the usual translation seems to fit the bill. מאסתי, taken as 'I loathe,' from the root מאס 'to despise, reject,' has no object and therefore 'my life' is usually added by translators (cf. the RSV). Pope takes it with the previous verse as an asyndetic relative clause 'my bones/pains, (which) I loathe.' But it seems reasonable to suppose that מאסתי should express a similar sentiment as חדל 'desist, cease,' of the second colon, therefore Tur Sinai's suggestion is accepted, who proposes that the א

of מאסתי was introduced later and so is able to take it from the root מסת 'enough,' (cf. Dt. 16:10) and reads מְסָתִי 'enough for me' (Tur Sinai, 142).
The meaning of לא לעלם אחיה seems beyond doubt. But if it is true that the Masoretes introduced an א in מאסתי, why then did they not introduce a ו in עלם? עולם occurs 423 times (cf. עולם in Job 22:15 and 40:28) and עלם only 14 times in the Hebrew Bible (KB,688). A possibility therefore exists that עלם should be read and not עולם and that the Masorets purposely let it stand that way. For עלם then two possible translations present themselves: 1. עלם I 'to to concealed,' or 'hidden thing,' therefore: 'Enough for me, Am I not destined for Concealment,' with עלם being a poetic term for the underworld. 2. עלם 'young man,' cf. עלמה 'young woman,' cf. also Ugaritic *ġlm*, 'boy, servant, messenger (UTG 1969 and WUS 2150). If in addition, the ל of לעלם is taken as the emphatic ל the following translation results: 'Enough for me, Am I not your servant?' which could reëcho in the use of אנוש in v. 17.

153/20 Yahweh is quite often portrayed as an archer in the Bible (cf. Tromp, 205 n. 149, cf. Job 6:4, 7:20 16:12 f. etc.) For נצר האדם 'Watcher of men,' cf. עין ראי 'the eye of my Watcher of v. 8. עלי is a misleading of the divine appellative 'the Most High,' a title of Baal. For the confusion of the archaic divine appellative with the prepositions על and עלי and for many Biblical examples cf. Dahood, Psalms I, XXIII, XXXVI (where he states: "it is very likely that numerous other examples will come up," the one suggested here, may be one of those numerous ones), 45, 79,89, 194, 251, 117; Dahood, Psalms II, 38, 51, 106, 295, 47; Dahood, "The Divine Name 'Eli in the Psalms," *TS* 14 (1953), 452-57; M. Pope, *Woerterbuch der Mythologie,* 255; Freedman suggested the reading 'O Most High' in Ps. 41:8, which Dahood accepted, cf. Dahood, Psalms I, 251; for Ugaritic examples of cf. UTG 1855.
Confirmation of this reading comes now from Blommerde, who also interpreted עלי as the divine title (Bl., VI.4 Corollary, 24; for other examples he referred to Job 10:2, Ps. 7:9, 32:4, 41:8, 68:30, 141:3, Lam. 3:61).
He also proposed the preposition + suffix לך to do double duty also in the third colon (Bl., 50, VI.6, 25).
חטאתי of the first colon he interpreted as a conditional protasis without the morphological indicator (Bl., 49, VIII.2.B, 34).
It would be expected that למשא would have a similar meaning

as מפגע 'target,' and not 'burden.' Job does not complain that he is too much of a burden for God, but that God is constantly attacking him. So משא should be related to מַשָּׂאָה 'lifting up,' and מַשְׂאֵת 'lifting up, fire-signal, which would provide a good parallel to מפגע 'target.'

154/21 ואינני is the customary way of saying 'I will be dead,' without using the word for death (cf. Cassuto, Genesis, Part I., 285 and note 66). The עפר 'dust,' of the first colon can again be taken as a poetic name for the underworld, 'the Dust.' (cf. notes 83, 84, 92). For Tromp's observations on this verse cf. Tromp, 90 n. 47, 159 n. 29, 205 n. 149. In לעפר אשכב the preposition ל is used in the meaning of על, 'upon' (Bl., 50, VI.2.E, 21).

CHAPTER 8

155/3 This verse is a good example of a synonymous parallelism (Feinberg, 7) and of an instance of a double rhetorical question, which is quite frequent in Hebrew in both prose and poetry, cf. Job 6:5,6,30, 8:3, 10:4, 11:2,7, 13:8,9, 22:3, 34:17, 37:20, 38:33, 39:9,10,26-27, 40:27 (cf. Held, "Rhetorical Questions...," 72 n. 18). The sequence ה-ואם is quite common in Hebrew and particularly frequent in the book of Job, Job 8:3, 11:2, 22:3, 34:17 (ibid., 79 n. 71). Note the breakup of the divine name אל·שדי Kapelrud notes: "The term ʾel is often used in the Old Testament in conjunction with various attributes, e.g., ʾēl gādôl, 'a great God' (Deut. 7:12;...)....It is not only possible but probable that some of these compound expressions are genuine names e.g., ʾel šadday(.. Job 8:3,..)." (The Ras Shamra Discoveries and the Old Testament, 57-58).

156/4 For the Hebrew ב·ד the Ugaritic byd, 'because of,' should be considered. Cf. 49:II:25, 'The heavens sag because of (byd) divine Mot,' therefore Dahood suggested the translation, adopted here (HUL I, 302).

157/6 יע·ר is usually taken from the root עור 'arouse oneself, be aroused,' so still Pope, 63 and Fohrer, 183. But a Ugaritic text, discussed by Ginsberg as early as 1938, suggests a different translation. The text reads: ʾelm tǵrk tšlmk; Ginsberg translates: 'May the gods guard and preserve thee!,' and Gray: 'may the gods protect thee and give thee peace.' (text 95:8, No. 82 published by Dhorme in Syria 19 (1938), 128f., cf. H. L. Ginsberg," "Two North-Canaanite Letters from Ugarit," BASOR 72 (1938), 19; Gray, Legacy, 267; cf. also Eissfeldt, JSS 5 (1960), 41, who also refers to this formula of greeting in Ugarit; Feinberg, 31).

158/6 For על·ך it is possible to read the Ugaritic plural of ʿul, 'suckling infant,' (cf. UTG 1853; WUS 2028), and therefore Dahood suggests to read ʿūlēka, 'your little ones,' (Psalms II, 318). His translation is accepted here.

159/6 שר- and צדק are parallels also in Ugaritic (cf. Krt:12.13, Feinberg, 35).

160/7 This is a good example of antithetic parallelism (Feinberg, 7).

161/8 This verse receives illumination from two important aspects of the Ugaritic-Hebrew relationship. Firstly from the recognition of the same pairs of synonyms in Ugaritic and Hebrew and Gordon is able to say: "Nowhere does the proximity of Hebrew and Ugaritic manifest itself more plainly than in the pairs of synonyms used parallelistically in both languages;" (UT 14.3, 145). In Ugaritic š᾽l and knn are used as pairs as here in this verse. UT 1161:5-9, reads: w mnm šalm dt tknn ᶜl ᶜrbnm hn hmt tknn, "And whoever the investigators are who must ascertain concerning the pledge (?), look, let them do the ascertaining." (Dahood, HUL III, 329 A translation 'to ascertain,' is therefore suggested for the Hebrew כּוֹנֵן , Pope's emendation to בּוֹנֵן is unnecessary (Pope, 65; so also Fohrer, 184). Secondly from the recognition of the use of the enclitic -m also in Hebrew. The possessive suffix of אבות was recognized by Sarna as such an enclitic -m and he translated: "For I inquire, I pray thee, of the former generation, and apply thyself to that which the fathers have searched out." ("Some instances of the enclitic -m in Job," JJS 6 (1955), 109). Dhaood's translation is accepted here. (HUL III, 329; cf. also Dahood, UHP, 44, 63).
Blommerde retained the final ם- of אבתם as a suffix and after quoting Sir.8:9 (᾽l tm᾽s bšmyᶜ(t) śbym ᾽šr šmᶜw m᾽btm: 'Do not despise the tradition of the elders which they heard from their fathers.') and Job 15:18 (᾽ăšer ḥăkāmîm yaggîdû wᵉlō᾽ kiḥădûm ᾽ābôtām (TM kiḥădû mē᾽ābôtām), 'That which the wise men told; namely, that which their fathers did not hide from them.') he stated: "Apparently one usually indicates two generations of forefathers, the now living old generation, and those who were before them, their fathers, if one speaks about handing down the tradition. So I think it better not to consider the -m in 'abotam as enclitic, but I keep it as a suffix of the third pers. plur. The comparison of Job 8,8; 15,18 and Sir 8,9 makes it less probable that Fitzmyer and Albright (n. 32a, W. F. Albright, Yahweh and the Gods of Canaan (London 1968) 124.) are right in reading ᾽ōbôtām 'their ghosts' for ᾽ăbôtām." (Bl., 51). On לחקר he noted: "For lᵉḥēqer one may read laḥăqōr, ie, l+infin., cf. le᾽ekōl 'by eating'

in Job 34;3 and see above VI.2.C, 21." (Bl., 50).

162/11 גמא and אחו may have Egyptian origin. In Ugaritic *aḫ* designates the marshlands of Lake Šamak (Huleh) (cf. Pope, 65; UTG 129 ah II: 'meadow'; Fohrer, 185).

163/12 אבו occurs in the Bible only one more time in Cant. 6:11. In both cases it refers to some flower or plant. In Ugaritic two words with the same spelling occur; *ib* I, 'gem,' in Krt:147, 294, a description of Keret's beloved, and *ib* II, 'a lunar goddess,' perhaps derived from the common אִבָּא 'fruit,' (UTG 9, 10; cf. Feinberg, 13). Blommerde noted that Eitan (*REJ* 74 (1922), 8-9) and Nötscher (*VT* 3 (1953), 374) proposed to read לא as the plene writing of the emphatic ל , but decided not to adopt this proposal, since it would not necessarily improve the verse, which would read: 'still in its prime it is surely plucked oof' (Bl., 51, VII,5, 31, he also compared the verse with Num. 11:33, 'The meat was still between their teeth, it had not yet been chewed, when the wrath of Yahweh raged against the people').

163a/13 Blommerde proposed the ו of ותקוה to be the emphatic *waw* (Bl., 52, VII.3, B, 29), opposed the change of ארחות into אַחֲרִית (so app. BH., LXX; Pope, 65; Fohrer, 185), since Hebrew דרך 'way' and Ugaritic *aṯryt* from *aṯr* 'to tread, to walk' both may have the meaning 'destiny' (cf. Psalms I, 299; UTG 424).
Could תקוה here again mean 'the end?' (see the index).

164/16 This is the only instance of שמש 'sun,' in Job. It has already been suggested that אור 'light,' may be used in the meaning 'sun' in Job. (cf. notes 38, 51, 59, 64). In the Ugaritic texts *špš* refers usually to the Sun-goddess (cf. UTG 2468; Feinberg, 42).

165/17 Both, ג(י)ל and בית may refer to the grave, cf. notes 67 and 59, 148 respectively. For the reading of בית as the preposition 'between,' cf. Dahood, "Qoheleth and Northwest Semitic Philology," *Bib* 43 (1962), 357.

166/18 The preposition of ממקמו has been recognized as the enclitic *-m* by Sarna, belonging to the preceding יבלענו(מ) (cf. "Some Instances of the enclitic *-m* in Job," *JJS* 6 (1955), 109). מקום is again taken as a reference to the grave (cf. note 148).

167/19 The main obstacle in this verse is the reading of משוש, which is usually taken as 'joy,' in an ironical sense here. For the many ingenious modern and ancient proposals cf. Pope, 65; Terrien, 974 and Fohrer, 185, who leaves the whole verse untranslated. But it is noted that משוש stands in the place where one could expect a verb, parallel to יצמחו in the second colon. Noting also that there are many orthographic peculiarities in the book of Job (cf. e.g. D. N. Freedman, "Orthographic Peculiarities in the Book of Job," Eretz Israel, 9 (1969), 35-44), it is quite possible that the ו was introduced later. This means that the verb משש can be restored, which has already been discussed in notes 104 and 111 in the meaning 'to grope,' related to the verb נגע 'to touch,' which can also carry the connotation 'to die.'
For דרך the meaning 'destiny,' has been suggested by Dahood (cf. Psalms I, 211, 228, 299). דרכו in parallel with עפר 'the Dust,' (cf. notes 83, 84, 92, 144, 154), may therefore also refer to the underworld, 'the Destiny.' The -u ending of יצמחו may represent the old indicative modal ending -u (cf. Pope, 65-66, accepted by Bl., 52, V.4, 15).

168/21 In Ugaritic פה appears as p, "and practically always with a pronominal suffix. In I D̄ 75, 113, 141; 52:62 and 68:6 and in Job 8:21; 15:6; 16:5 and 23:12 it parallels 'lips.'" (Feinberg, 34).

169/22 For איננו as a euphemism for being dead cf. notes 66, 146, 152, 154.

CHAPTER 9

170/ For פלץ, a hapax legom., Guillaume has drawn attention to the Arabic فَلَصَ 'slipped from the hand,' and تَفَلَّصَ 'escaped,' and suggested the translation 'the earth's pillars slip' (HAL III, 7). This translation is preferred, because of the watery character of the underworld. Other biblical passages, too, refer to the thought that the earth was supported on massive pillars, cf. Job. 38: 4, 6; 1.Sam. 2:8; Pss. 75:3 and 104:5 (cf. Pope, 69).

171/7 Note the use of חרס for 'sun,' in parallelism with כוכבים 'stars.' Cf. also שער־החרסות 'gate of potsherds,' and חרש ,' clay, potsherd.' In Gen. 1:14f. the luminaries are demythologized simply by the use of the word מארת 'lights, lamps,' which of course were made of clay. Cf. also the use of אור , light,' for 'sun,' in Job (cf. the notes 38, 51, 59, 64) and the sole occurrence of שמש 'sun,' in Job 8:16).

172/8 This verse and Job 38:4-7; Is. 40:12, 21-22; and several other passages refer to a creation story, which is unrelated to Gen. 1-2. (cf. Cassuto, Genesis, Part I, 9-10).

173/8 The expression refers to trampling on the backs of the defeated enemy. In the Babylonian Creation Epic, Marduk subjects Tiamat to the same treatment (cf. Pope, 69). במה is now related to the Ugaritic bmt 'back (of and animal or person,' (UTG 480) by most of the scholars, and ים is taken as the name of the Canaanite god Yam (cf. notes 40, 48, 136, 149; Fohrer emends ים to עב , 'cloud,' 198). In Is. 58:14 the word ארץ 'earth,' or 'the Land,' referring to the underworld, (cf. notes 92, 114, 116, 136, 144) is used in place of ים 'Yam.' It may be therefore that ארץ does not only carry the connotation 'underworld,' but also 'earth (-dragon),' or 'underworld-dragon' (cf. F. J. Neuberg, "Ugaritic and the Book of Isaiah," unpublished dissertation, Johns Hopkins University, 1950, 142).

174/9 For a discussion of these astrological references cf. Pope, 70; Fohrer, 198 and the literature given there, but cf. esp. G. R. Driver, "Two Astronomical Passages in

the Old Testament," JTS N.S. 4 (1953), 208-212.
חדר simply means 'room,' in Ugaritic (UTG 842), but here and in 37:9 refers to astronomical phenomena (cf. Feinberg, 19). Driver, JTS 7 (1956), 8f., 'the Chambers of the South,' = the southern constellations. On 'Orion' see also Gaster, MLCOT, 790.

175/11 הן may carry also the meaning 'if,' here and in 9:12, 12:14-15, 19,7 (Dahood, "Some Northwest-Semitic Words in Job," Bib 38 (1957), pp. 308, 310).
עלי may be another confusion of the preposition with the divine appellative 'the Most High.' Note the balance of עלי with לו 'Him.'
If עלי is not taken as the divine name a personal pronoun is needed after אראה. Blommerde solved the problem as follows: "Northwest Semitic Grammar provides us with two possibilities: either one may point to the principle of double duty suffix (III.6, 10), the suffix or ʾābîn lô does duty also for ʾerʾeh; or one may appeal to scriptio defectiva, also of final vowels (I.1, 3), and vocalized ʾerʾēhu (אֶרְאֵהֻ)." and he translated: 'Behold, he passes by and I do not see him; moves on, and I cannot perceive him.' (Bl., 52f.).

176/12 The crux of this verse is the rending of יחתף which, as a verbal form, is a hapax legomenon (Cf. Fohrer, 198). The occurrence of a Hebrew פ , corresponding to the Ugaritic p, 'and, then,' (cf. WUS 2178; UTG 1991 cf. ULex., 98; accepted by Bl., 53, VII.9,32) is now solidly established and therefore Dahood ventures the suggestion to read the פ of יחתף as such a פ in the meaning 'and, then.' The verb חתה then emerges, which Dahood translates 'remove, snatch away,' (cf. Dahood, CBQ 17 (1955), 22; Dahood, "Some Semitic Words in Job," Bib 38 (1957), 310 accepted by Bl., 53). הן is again taken in the meaning 'if,' cf. the previous note (cf. also Bl., 53, VII.2, 28).

177/13 The הן 'if,' of verses 11-12 may reëcho here too. For the rending of תחתו 'at his feet,' cf. Dahood, Psalms II, XXVI and UTG 2544. For a discussion of the 'helpers of Rahab,' cf. Pope, 70; Fohrer, 198.
Rahab does not as yet appear in the Ugaritic texts and no allies of Yam are mentioned, accept the Anat boasts of having defeated Yam together with several other monsters.

178/14 The present writer doubts very much that דברי carries the usual sense of 'my words' here. The battle which God fought with the primeval forces, alluded here, was not fought with words, and Job does not expect words or arguments from God in return, but a tempest and an increase in wounds (v. 17) and finally death (v. 31). Against such an overpowering force (cf. v. 19) what can Job muster? It is therefore suggested that דברי is used here in the sense of 'matter, something' (KB 201; UTG 641 dbr may also have the sense of 'thing.' cf. notes 70, 104a). Blommerde prefers 'like' for עמו (Bl., 53, VI.5. C, 25).

179/15 The ל of-למשפת is taken as an emphatic ל (cf. notes 94, 134). For a quite different proposal see Bl., 53.

180/16 לא carries also the substantial meaning 'nothing.' (cf. notes 137, 139). Dahood translates this verse: "When I call, he answers me nothing; I am convinced that he hears my voice." (HUL IV, 408; Psalms II, 371 accepted by Bl., 54, VII.1.B, 27). Now it is not quite true that God answers 'nothing,' because the 'tempest,' and the 'wounds,' of the following verse cannot really be considered 'nothing.' In 6:21 לא and חתת are used in parallel and it has been suggested that both words are poetic names for death and the underworld (cf. n. 137). The same could be true for לא here and for the parallel שערה 'tempest' in verse 17 (cf. also verses 23 and 31).

181/17 שערה is used here in the normal form and not with the feminine absolute singular ending -t as in 4:15 (cf. n. 80). The allusion may be to the רוח גדולה 'great wind,' of 1:19, which killed Job's children. That שערה and רוח are seen as some kind of agents in the service of God can be seen from these verses and especially from 4:15, where they occur in parallel. שערה, as the bringer of wounds, sickness (as here) and even death (cf. 1:19; 4:15-21) is used in a mythological sense, as an agent of God, in the service of death (cf. לא "Nothing(ness)' in the previous verse!) who is a servant of God himself. The meaning of שוף is not quite certain (see the commentaries). Blommerde related it to the Arabic šwp II 'to see, to look.' He understood the ב of בשערה as meaning 'from' (Bl., 55, VI.1.A, 19) and חנם as 'stealthily' (cf. Psalms I, 211, where Dahood referred to UT, 1020:8-10, im mlkytn yrgm aḫnnn wiḫd, 'If Milkyaton gives the word, I will ambush him(?) and sieze him,' suggesting a root ḫnn, which should be distinguished from ḥnn, 'to be gracious' (UTG, 882), and compared Prov. 1:17, 'For stealthily is the net spread out, out of sight of every winged creature,' Prov.1:11, 'Let us stealthily hide for the innocent,' and Ps. 35:7, 'They stealthily spied on my life.'). Therefore Blommerde translated: 'He watches me from the whirlwind and multiplies my wounds stealthily.' (Bl., 54). This is an admirable solution, but because of the remarks on שערה the proposed translation is preferred.

182/18 ממררים is a hapax legomenon. Dahood compared it with במרורים in Lam. 3:15, which reveals to him the substantive מרורים 'bitterness,' and he suggests to read the preformative m- as the enclitic -m, to be attached to the previous word (HUL V, 427 accepted as one possibility by Bl., 55, VII.7,32). The root מרר in the meaning 'strong, tough,' has been discussed in n. 42 (3:5) and מריריידם was recognized there as a mythological term. It is suggested therefore that מררים is the pl. of the construct מרירי, with י having dropped out.
Blommerde allows two possible readings of the MT of the second colon: kî yaśbi ʿanî mimmᵉrōrîm, or: yaśbi ʿanî-m mᵉrōrîm, 'but he satiates me with bitterness.' The suffix of יתנני could either be datival (so König, Syntax, § 21, 8; cf. Bl., III.2, 8) or an accusative (so Bl., 55, on the basis of Jouon, Grammaire, 366-367, n. 2, who pointed out that נתן with the meaning 'to allow, permit,' is constructed with the accusative; cf. Num 21:23, 'He allowed Israel to cross.').

183/19 הנה should be read הִנֵּה, but יעידני does not need to be changed to יוֹעִידֶנּוּ, because of the recognition of the third person singular suffix י in Hebrew and Ugaritic (cf. Dahood, "Nest and Phoenix in Job 29:18," Bib 48 (1967), 543, his translation of verses 19 and 20 is used here; Pope emends, Pope, 71; so also Fohrer, 199; for literature on the third person singular suffix י cf. Dahood, ibid., 543, n. 1.
Blommerde accepted this reading, but without referring to Dahood. For the scriptio defectiva of הִנֵּה cf. Bl., I.1, 3, and for the third person suffix Bl., III.1, 8. Blommerde added: "but it is Northwest Semitic Grammar which enables us to render the verse thus without changing anything in the consonantal text." (Bl., 56).

[184]/20 The word פי has been problematic here and was usually emended to פיו . Then it was understood as the copula פ 'and' (cf. Jirku, FF 32 (1958), 211; Dahood read פי as the conjunction פ , פַּרְשִׁיעֵנִי 'He will declare me guilty,' parallel to the ו of וַיַּעְקְשֵׁנִי 'He will find me perverse' (cf. SNWSWJ, 311 and ULex, 98 n. 70 cf. Bl., 56, VII, 9, 32). But now the problem seems to be solved with the recognition of the third person singular suffix י in Hebrew and Ugaritic (cf. n. 183) and פי is reinstituted as 'His mouth.' (Dahood, Bib 48 (1967), 543. This latter reading is also accepted by Bl., 56; cf. Phoen, KAI 27:16, ḥwr.ʾš.tm.py, 'Hawron whose mouth is blameless,' cf. also HUL VII, 353).

[185]/21 After Job's terse, but definite statement of his innocense, his uprightness, the usual translation of the following colon with "I regard not myself' (RSV), 'I care not for myself,' (Pope), flatly denies the first statement. On the contrary, Job has a high regard of himself and of his uprightness. It is therefore suggested that לא אדע נפשי should either be taken as a question 'Don't I know my soul (=myself)?', or as a second strong statement, reading the לא as the emphatic ל (לֻא) "I certainly know my sould (=myself)! The third statement אמאס חיי , therefore does not necessarily state that Job 'loathes' his life, but that he rejects the type of life he is forced to live by God, his uprightness and justice being more important to him than his own life.

[186]/23 There have been many attempts at translation of this difficult verse (cf. Fohrer, 199; Pope, 71; Tur-Sinai, 167, Terrien, 982). The usual translation 'He (God) mocks at the calamity of the innocent' (RSV), is so strong that Rashi suggested that not even Job would make such a statement and that the reference is to the Satan here (Pope, 71). Fohrer related שוט to the Ugaritic ṯʾṭ, which he translates 'Wasserflut,' = flood of water, while Aisleitner translates 'das Schlammig werden,' Schmutzig werden,' = becoming muddy, becoming dirty, and refers also to the Arabic ṯaʾṭat , 'schwarzer Schlamm,' = black mud (WUS 2823). Gordon translates ym.ṯiṭ (of 2 Aqht: 1:33-34, II:7,22) 'a day of mud' (UTG 2628). This translation, employed for the שוט here, fits beautifully with the following ארץ 'the Land,' and לא 'Nothing-(ness)' of v. 24 and with שחת 'Filth,' of v. 31. All these words are taken as poetic names of the underworld. The embarrassment of God laughing at the plight of innocent

men is therefore successfully removed. אם can have the meaning 'as often as' (KB 58). For the suddenness of death cf. רגע 'the Moment, the Sudden One,' n. 144. On the 'whip of God' in comparative religion see Gaster, MLCOT, 790.

[187]/24 The force of אם of v. 23 carries over to this verse. Cf. also the אם of the third colon of this verse. ארץ is again the poetic name of the underworld, parallel to the שוט of verse 23. The Niphal נִתְּנָה should be read as a Qal נָתְנָה 'she delivers!' רשע is a poetic name of death, 'the Wicked One,' cf. 27:7 and the רשעים 'the Wicked Ones,' of 16:11, who are probably related to the 'Sons of Resheph.' The suffix of שפטים is read as the dative suffix, 'for her,' (cf. notes 70 and 104a). The last colon is extremely difficult to understand. The following suggestions are made: To read לא in the substantive meaning. It and the mythological connotation has been discussed in notes 137 and 139. Both verbs נתנה and יכסה are used here elyptically (for the use of double duty verbs cf. Dahood, Psalms II, 333; Dahood, "The Phoenician Background of Qoheleth, Bib 47 (1966), 272). On רשע 'the Wicked One,' cf. Psalms II, 283.

[188]/26 עם can also mean 'like,' in Ugaritic (2 Aqht:VI:28-29, UT 49:I:22-24) as well as in Hebrew (cf. Dahood, "Nest and Phoenix in Job 29:18," Bib 48 (1967), 542 and the literature referred to in n. 2; cf. also Feinberg, 32). Dahood's translation of this verse is accepted (ibid., 542; cf. Bl., 56, VI.5.C, 25).

[189]/26 An interesting poetic device should be noted here. To portray the swiftness of the passing of his days, the poet of Job uses רץ 'courier, runner,' probably referring to the royal messenger service (cf. Pope, 72), v. 25, and אניות אבה 'reed boats', and נשר 'eagle, falcon,' here as symbols for fast speed. In the third place (for emphasis) he uses not only a fast but also deadly animal, the eagle or falcon, to portray the end result of the passing of his days, namely death. The Encyclopedia Britannica informs us that: "A trained bird when released normally climbs for altitude with swift wingbeats before 'stooping' with closed wings on flying waterfowl or other birds. Striking with clenched talons, it kills by impact, for its power dive may attain 180 mph....Falconry... is a very ancient pastime by man even before he learned to write.

There is conclusive evidence of the practice of falconry in Assyria in the period of Sargon II (722-705 B.C.)." (*Encyclopedia Britannica*, 1965,44)The present writer has suggested an allusion to falconry in a seminar paper in the spring of 1968 for two Ugaritic texts. In the first passage, in which Kothar wa Kathis provides Baal with the weapon(s) to successfully subdue his enemy Yam, it is said of the weapon(s): *trtqṣ.bd.bʿl. km. nš(14)r. bʾuṣbʿth*, 'You shall stoop from the hand of Baal like an eagle from his fingers.' (68:13,14 = III AB,A'). It should be noted that neither S. Rin (Acts of God, 68), J. Gray (Legacy, 27), G. R. Driver (CML, 81, 83), H. L. Ginsberg ("Ugaritic Myths,..." in ANET, 131) nor T. H. Gaster (Thespis, 165) recognized this meaning of ב 'from,' in *bʾuṣbʿth.* Only Gaster suggested the reading 'from' for *bd.*
In the second passage (Aqht III O. i, 16-17, 28-29) Anat uses Yatpun like an eagle for hunting. She sends him off to strike Aqht, and the eager Yatpun kills Aqht.
Driver translates: "I will put the like an eagle in (my) sash, like a hawk in my scabbard." (Driver, CML, 57).

[190]/27 The cocurrence of Ugaritic *ʿdb* 'to make, prepare, set (UTG 1818) has been quite helpful in the translation of many Biblical passages. Dahood suggested this meaning of עדב II for 5 passages in the book of Job alone, 9:27, 10:1, 18:4, 20:19, 39:14. He translated this colon: "I shall arrange my face and look cheerful," i.e., I shall wash and anoint my face." ("The Root עדב II in Job," *JBL* 78 (1959), 303-309). A few years before Dahood, Driver had related, the עדב here to the Arabic *ʿadaba* IV 'made agreeable' and translated: "I will make pleasant my countenance,' i.e., 'put on a cheerful look.'" ("Problems in the Hebrew Text of Job," *VTS* 3 (1955), 76).

[191]/30 On the reading of במו־שלג as 'soapwort,' cf. Fohrer, 199; Pope, 72 and Tur-Sinai, 171. But the observations of Feinberg should at least be noted. He relates this text to the several washings of Anat: "Twice in the mythological poems Anat is pictured as washing herself with the dew of heaven. After her rampage of slaughter, she not only washes her hands in the blood of the soldiers, but she washes with the dew of heaven, the oil of earth, and the rain of the Rider of the Clouds, VABB 34-40. At Baal's abode, before she partakes of the ox prepared for her, she washes with the dew of heaven and the fat of the earth, VABD 85-87." (Feinberg, 60-61). Cf. also 24:19. The possibility therefore at least exists that Job is saying,

that it does not really matter if he uses heavenly or earthly cleansing materials, God would still throw him into the underworld.

192/31 The etymology of שחת is still somewhat unclear, but it is definite that the reference is to the slimy underworld and no emendation is necessary. Pope, after discussing several possibilities of an etymology of שחת in a long article on this word alone, states: "...it can scarcely be claimed that the present exercise in infernal muckraking has solved the problem of its etymology. The polyphony of the consonants ש and ח and the uncertainty whether the ת is radical make it virtually impossible to determine whether more than one word may be represented in the various occurrences of שחת in the OT or what the 'root' or 'roots' may be. Among the possible cognates, there are suggestions of one or the other, and sometimes both, of the connotations of moisture and filth required by the context of Job 9:31. Of the words considered, the Akkadian *šiḫḫatu* appears on all couts - phonology, morphology, and meaning - the most likely cognate." (Pope, "The Word שחת in Job 9:31," *JBL* 83 (1964), 278). While Tromp would rather take the Quran evidence, which proves the existence of שחת 'corruption,' (Tromp, 71; cf. also Dahood, Psalms II., p. 39 and his remarks on Ps. 55:24 באר־שחת, not 'lowest pit,' but 'sludgy pit,' or 'pit of dissolution.'). For a discussion of Ugaritic texts referring to the underworld as a watery, slushy place cf. Pope, 73f. Cf. also UTG 2400, *šḥt* (100:10) and WUS 2593 *šḥt* (89:10), but without a translation. WUS 2588 listed *šḥ*, 'Grube' and compared it with שוחה, 'pit' (from שוח *I*, 'run down,' cf. سَاخَ , 'sink down,' of which שחת , 'pit' is a derivation, according to KB, 963.

193/31 Because of the parallel to שחת 'Filth,' and the similarity of שלמות in sound to צל־מות 'Shadow of Death,' it is possible that שלמות may also be a poetic name for the underworld. It may either be a conscious misspelling of צל־מות or it could be a composite noun, like צל־מות If this is so, the possibility presents itself to read the first part of the word as coming from the root שלה 'be at ease,' (cf. Job 3:16, 27:8), שָׁלֵו 'quiet, at ease,' (cf. Job 21:23), and שַׁלְוָה 'ease,' (Job 20:20), which is used in Job quite often to refer to death, therefore של־מות may mean 'Ease of Death, Rest of Death, Peace of Death.' But a much more likely solution might be to

interpret שלמות as a noun with the Phoenician singular ending -ot from the root שלם, with the meaning then of 'Retribution, Completion,' or the like. Cf. e.g. the parallel רק // שִׁלֻּמַת רשעים, 'spittle, decay// requital (of the wicked) in Ps. 91:18 (cf. Psalms II, 328). In parallel to טבל ' dip into, plunge,' תעבוני may also carry a similar meaning instead of 'they abhor me.' The Arabic عَبَّى II 'to fill,' and عَبَّى جَيْشًا 'to mobilise an army' comes to mind. Cf. also עבה 'be thick.' Read תַּעֲבֻנִי. The concept of entering into the underworld is frequently expressed in the book of Job and in the Ugaritic texts (cf. Tromp, 167ff.)
The י of שלמות may either be the dative suffix '(destined) for me,' or the third person singular suffix 'his,' which would establish that God is also in charge of the underworld. The former explanation is chosen here.
Blommerde followed Bogaert (Bib 45 (1964), 239, n. 1) in the translation of the second colon: 'so that my clothes would be an horror to me,' explaining the suffix of ותעוני as datival (Bl., 57, III.2, 8) with the verbal form probably being a pual, w^e^tōʿābûnî, cf. app. BH, 'the despised one,' in Is. 49:7).

194/33 ש· is used in a similar way in Ugaritic, cf. Feinberg, 23.

195/34 אמה in the meaning 'forearm, elbow' is attested in Ugaritic (UTG 224a) and should be translated in this meaning also in several biblical passages. Dahood translates this verse: "Would that he withdraw his rod from me, and that his arm (weʾammātô) did not terrify me." and he continues "The Masoretes doubtless knew the word ʾammāh, 'forearm', since it was quite common in late Hebrew, but consistently mispointed it when predicated of Yahweh since in mishnaic Hebrew ʾammāh could also signify 'penis.'" (Dahood, HUL I, 295, cf. also Psalms II, 331). Job would like God to stop clubbing him, shooting arrows into him, etc., rod and arm are here references to the sickness of Job.

196/35 The substantive meaning of לא has already been discussed (cf. notes 137, 139). לא occurs also in composite nouns. Dahood understands the לא·טוב of Ps. 36:5 as such a composite noun and not as an adjective (cf. Dahood, Psalms I, 219, cf. Dt. 32:21 לא-אל ='No-God,' and Prov. 20:23 לא·טוב ='No-good, = 'crime.') The present

writer suggests that such composite nouns with לא occur here and in 10:22; 16:13; 16:22, 18:19.21, 22:16, 26:2, 30:28, 34:20. The reading לא·כן as 'injustice' was independently arrived at before reading Dahood's suggestion to read לא·כן in Prov. 15:7 as 'injustice, crime.' (Dahood, UHP, 18). The usual translation of ענכי-עמדי is problematic (cf. Fohrer, 200 and Pope, 75; Tur-Sinai, 173) and unsatisfactory. It is suggested to take עמדי quite simply as a verb from the root עמד 'stand, take one's stand,' cf. the Arabic عَمَرَ 'strive after,' and the י as the third person singular suffix, 'him,''I take my stand against him.'
Blommerde arrived at a different translation: of the second colon: 'though I am not just before him.'
He argued: "My translation takes *kî* as 'though' (VII.4.B, 30), *lōʾ-ken* as 'not steady, unjust', cf. the substantive *lōʾ-ken* 'injustice', and *ʿimmādî* as 'before him, in his eyes'; as for *-i* suffix of the third person, cf. III.1, 8; *ʿim* with''to be just'means 'before, in the eyes of',..."

CHAPTER 10

197/1 עזב is again taken as עזב II, 'to arrange, order,' (cf. n. 134; Dahood, JBL 78 (1959), 305). can have the meaning 'on my behalf' (cf. I.K.2:18, Dan. 12:1 and Job. 42:8) and Dahood translated in 1959, 'I shall prepare on my behalf my complaint' (JBL 78 (1959), 305). But the י of עלי can be explained as the third person masculine suffix, comparable to the Phoenician ʿily 'upon it' and in 1966 Dahood translated 'I shall set my complaints before him' (Psalms I, 257). This last reading is accepted and preferred here, especially because of the strong statement made by Job in 9:35. Blommerde suggested to read the suffix of בחיי as the third person suffix (Bl., 58, III.1, 8), which makes excellent sense. He understood עלי as meaning 'before' (Bl., VI.4.B, 23) and the suffix as the third person suffix (Bl., III.1, 8, and compared Ps. 42:5, 62:9, 102:1, 104:34, 142:3).

197a/2 Blommerde has suggested to read על of the second colon as 'the Most High' (Bl., 58, VI.4 Corollary, 24, see the index) because a) it is remarkable that the MT puts a maqqef between מה and תריבני, b) because the new reading gives fcur accents to each colon, and c) because of the parallelism of אל//על (cf. 37:22; for the 'Breakup of stereotyped phrases' see Psalms I, 325; 'Breakup of composite divine names', Psalms II, 390; see the index of this thesis). The verse is then reminiscent of Job 7:20 (Bl., 59). The suffix of תריבני is datival (so Bl., 58, III.2, 8, according to Kŏnig, Syntax, 22,9).

198/3 עצה 'counsel' can also mean 'council' (Dahood, Psalms I, 2, note also the literature referred to, cf. HUL VII, 352 and the literature there). He proposes the reading 'council' for 10:3, 18:7, 21:16, 22:18). may therefore mean 'the council of the wicked,' or even the council of the Wicked Ones,' referring to the council meeting God had with Satan. רשעים may therefore refer to the Satan and his helpers, the bringers of sickness (cf. 24:6, 16:11).

199/4 This is another example of a double rhetorical question (Held, "Rhetorical Questions..," 72 n. 18). The answer expected is of course: no, God is not like a human being; no, he is not similar to the 'human' gods of Canaan. But this is exactly why Job is so embittered: 'If you are not a human being or like the gods of Canaan, then why do you behave like one (cf. v. 4ff.)?'

200/5 ה־אם־כי is a variant of the more common formula ה־אם־מדוע (Held, "Rhetorical Questions..," 79; cf. Job 7:12 and n. 149).

201/7 Blommerde recognized that the second colon begins with the waw-apodoseos (Bl., 59, VII.3.A, 28), which has the advantage of making better sense and showing v. 7 now as a syntactically closed unit. He also employed the 'extension of the idiom of double duty suffix,' and read the suffix of the first person singular after מציל, which is implied in ארשע (Bl., 59, III.6, 10). For the use of אין...מציל see Tromp, 204. It may either refer to God (as here and Ps. 50:22; Hos. 5:14) or to death=Death (cf. Ps. 7:3).

202/9 Dahood has suggested the translation 'wine-bowl, vat,' for חמר in Dt. 32:14c, Ps. 75:9 and Jer. 18:4,6 because of the Ugaritic ḫmr in ʿnt:I:16-17, alp kd yqḥ bḫmr rbt ymsk bmskh, 'A thousand pitchers he took from the bowl, ten thousand he drew from his vat,'... Text 52:6, šty bḫmr yn ay, 'Drink from the bowl any wine.' (Dahood, HUL II p. 408). Tromp translated חמר here with 'vase' (Tromp, 86). He also pointed out that אפר may have a local meaning, but can also "denote human material" and origin and end of both man and animal." (ibid., 89). חמר and אפר are synonyms.

203/13 Another translation might be possible. Because זאת can mean 'insult,' (cf. notes 21, 29, 30, 118) the meaning of אלה became doubtful. Parallel with זאת 'insult', אלה may very well be the noun אלה 'curse, oath,' from the root אלה I 'to swear, take an oath,' and refer to פקד 'providence' of the previous verse. The resulting translation would then be the strongest accusation in the whole book of Job. "But you hid your oath (pledge) from your heart, I know, for insult is now with you." Job is actually accusing God of sin. It is therefore quite understandable why such a meaning would have been consciously suppressed, which was achieved easily enough, since the two words involved seem to be the demonstrative pronouns. If this translation is correct it is also understandable why the friends are so terribly upset with Job, cf. 10:1ff.

204/16 Cf. the use of תפלה here with the use of זאת in verse 13 (cf. n. 203). In the Bible the activities of Death and of enemies are often compared with lions (see Tromp, 112 and n. 57 for relevant literature).

205/17 In discussing Ps. 32:9 Dahood states: "The root of consonantal ʿdy (pointed ʿuddī) is doubtless ʿdd, Arabic-Ugaritic ǵadda, 'to swell up, be irritated.' For example UT, ʿnt:II:25, tǵdd kbdh bṣḥq, 'Her liver s wells with laughter,' while Arabic IV, ʾaǵadda ʿala, 'he was irritated with,' brings out the other aspect of the verb. The parallelism in Job x 17, however, clinches the meaning: ...'You intsify your petulance toward me, and increase your irritation with me,' The balance with kaʿaś, 'irritation,' reinforces the value of ʿdyk." (Dahood, Psalms I, 197; accepted by Bl., 60. For עם 'toward, against,' see Bl., VI.5.B, 25 and the index.

206/21 In verses 21 and 22 an impressive number of poetic names and allusions to the underworld are employed.
לא-אשוב'I shall not return,' for the underworld as the land of 'no return' cf. e.g. Tromp, 189f., 190.
ארץ 'the Land,' is a recognized name for the underworld (cf. Dahood, Psalms I, 43, 106, 144; Dahood, Psalms II, 72, 84, 176, 190; Tromp, 7, 23-46, 88, 105, 126, 180; and notes 92, 114, 116, 136, 144, etc.).
חשך'Darkness,' is another name for the underworld (cf. Dahood, Psalms I, 211; NWSPJ, 61; Tromp, 75, 95-98, 143 f.; and notes 39, 103, 104a, etc.).
צלמות'Shadow of Death,' cf. n. 40 and Tromp, 140-142; Dahood, Psalms I, 30.
Sarna says about Job 24:17, 38:17 and 10:21: "These verses are, of course strongly reminiscent of the description of the netherworld in the Babylonian poem as 'the dark house,' 'wherein the dwellers are bereft of light,' 'where they see no light, residing in darkness.' (note 4: 'The Descent of Ishtar to the Nether World,' 11 4 ff. (ANET, p. 107). On the theme of darkness and Sheol, see J. Pedersen, Israel, 1-11, 464-66)." (Sarna, "The Mythological Background of Job," JBL 82 (1963), 315).

207/22 The אל of v. 21b probably serves as a double duty preposition also for 22a (for the use of double duty prepositions see Dahood, Psalms I, 18, 58, 189, 235, 307; Dahood, Psalms II, 31. 51f., 53. etc.).
עיפתה occurs only once more in Amos 4:13 and has received an unusual treatment by Tur-Sinai. He translates 'The Land of 'Ephata demons within darkness,' understanding the word as 'merely a graphic variant of עפתא, originally an Aramaic plural of עפא, עפתא, Hebrew עפה, עיפה 'demoness flying in the dark of night', and Job is actually referring to incantations such as that discovered in Syria." (Tur-Sinai, 186). Tur-Sinai may be right, but, until new evidence may come up, the usual translation 'darkness, obscurity,' from the root עיף I, 'be dark,' akk. apū, 'clouds,' is accepted.
The verb תפע serves double duty also in the first colon (for the use of double duty verbs see Dahood, Psalms II, 333). אפל 'Darkness,' may also have the meaning 'Concealment', cf. Arabic أَفَلَ 'be concealed.' For the underworld as a prison cf. Tromp, 154, and I, II, g. of this thesis. לא-סדרים is taken as a composite noun, 'No-Order,' =Chaos, referring to the underworld (but see Tur-Sinai, 185 for a quite different reading; Driver, VTS 3 (1955), 76, who relates סדרים to the Arabic sadira 'was dazzled by the glare,'). For other composite nouns with לא see notes, see the index.

The arrangement of verses 21 and 22 is as follows:

21 בטרם אלך . . . . ולא אשוב . . . .
אל ארץ חשך וצלמות . . . . . . — . . . .
22 . . . . ארץ . . . . עפתה כמו אפל
. . . . צלמות ולא סדרים ותפע כמו אפל

For the motif of enrollment into the underworld see also Dahood, BIB 48 (1967, 110 and the literature given there.

Chapter 11

207a/3 Pope connected the word בדיך with Ugaritic bd 'to sing' (Pope, 81; UTG 444; cf. KAI 14; cf. Job 41:4) Blommerde proposed the suffix of בדיך to do double duty also for מכלם .

207b/5 For עם 'against,' see Bl., 60, VI.5.B, 25.

208/7 תמצא of the second colon can now be related to Ugaritic mǵy, 'to reach, come, arrive,' (UTG 1520) and an emendation is unnecessary (NWSPJ, 57).

209/8 The -מ of משאול has been recognized as an enclitic -m, attached to the previous word (NWSPJ, 57f.). Emendations are unnecessary (cf. Dhorme, 160; Hölscher, 32).

210/9 After the mentioning of Sheol, the general term for the underworld, in v. 8, now the dry (the Land) and the wet (the Sea=Yamm) aspects of the underworld are used.

211/10 On the basis of the meaning of gâlu or qâlu in the Amarna letters, Tur-Sinai suggested to have unlocked the secrets of the whole chapter. He relates קהל and gâlu, qâlu to the Arabic جهل 'nicht wissen, ignorieren'= 'not to know, ignore,' and translates into German: "Denn Er, vergeht es, schliesst Er's weg, macht es vergessen, und wer bringt es wieder?" (BO 9 (1952), 163), and into English: "If it is past, he shutteth up, maketh (man) to forget it, and who bringeth it back?" (Tur-Sinai, 194). But in all due respect to Tur-Sinai, the problem in this verse does not seem to be the verb קהל, but rather the understanding of חלף . It is surprising that in context with סגר , 'to shut up' and קהל in the usual meaning 'calls to judgement,' (RSV), "condems" (Pope, 82 "Literally 'call an assembly,' for the purpose of condemning a culprit; cf. Ezek xvi 40, xxiii 46; Prov v 14."), 'und das (Gericht) einberuft' (Fohrer, 220), that חלף should be taken in the meaning 'overlook, pass on.'
סגר and קהל suggest a much more severe action against man. In Is. 21:1 חלף is used to express the sweeping in

of the terrible storms from the Negeb (read 'from' for ב בנגב, parallel to ממדבר 'from the desert). So הלף can have the connotation of a dangerous or even deadly attack, 'to come by turns, attack.' This meaning is accepted here. On the other hand חלף may be חלף II, 'cut up' (cf. 20:24; Jdg. 5:26), cf. حَلِيفٌ 'sharp,' حَلَفَ 'axe, blade; מחלפים 'knives' (Ezra 1:9). In Ugaritic ḫlp occurs in mḫlpt 'tresses,' ṯn.ḫlpnm, which seems rather to mean 'two knives,' (UTG 968).

211a/11 For the different proposals for the second colon see the commentaries (and also Bl., 60f.). Blommerde's solution seems best. He interpreted לא as the substantive (Bl., 61, VII.1.B, 27, cf. Is. 53:3, 'we considered him contemptible and nothing,' cf. HUL IV, 408) and the abstract און 'iniquity,' as the concrete 'sinners,' because of the parallel to the concrete מתי־שוא (Bl., 61, cf. Psalms I, 325, subject index under 'abstract noun balanced by concrete noun,' and Psalms II, 389).

212/12 Dahood has shown that אדם can mean 'earth, steppe, land,' in quite a few biblical passages, e.g. in Job 11:12, 31:33 and 36:28 (see HUL I, 292; CBQ 25 (1963), 123-124; His translation of this verse is accepted, PNWSP, 58).

213/14 Dahood notes that: "The Canaanite employment of plural forms of names of dwellings that really have a singular meaning indicate that much emendation in this regard is misplaced effort. Thus proposals to read singular for plural *ʾōhālekā* in Job 11:14 (cf. Ugar. ahlm, 'tent') ... should be scouted." (UHP, 37).

214/15 אז may frequently possess the force 'if,' (SNWSWJ, 309; BDB, 23a).

215/18 תקוה may again have the meaning 'end.' In v. 18 then, Job is promised that there would be an end to his problems and in v. 20 'the end' would refer to the death of the wicked. (cf. notes 105, 111, 128, 145).

CHAPTER 12

216/21 The two words עם and תמות have received varied interpretations (see Pope, 86; Fohrer, 236; Tur-Sinai, 203). J. Reider supposed that תמות was originally written defectively, תמת, and therefore could have been read either way, תַּמַּת or תָּמֵת. Then he proposed עם to correspond to Arabic عميم 'complete, perfect, without deficiency,' pl. عُمّ, and he translated: "Indeed ye are perfect (or superior) and in possession of complete wisdom, but I have understanding as well as you, etc." (J. Reider, VT 4 (1954), 290). But these suggestions become less convincing with the recognition of עם as a divine epithet in several biblical passages, e.g. Ps. 18:28, 47:10, 62:9, Dt. 33:21 (see Dahood, Psalms I, 112-113; VT 16 (1966), 309). עם 'the Strong One,' is taken from a root עמם 'to be strong, wise,' cognate with עמק 'to be strong, wise.' In Dt. 33:3 עַמִּים is often regarded as a deliberate substitution for אלים, 'gods.' (I. L. Seeligmann, VT 14 (1964), 80). In Ps. 99:2 three manuscripts read אלהים instead of עמים (Dahood, Psalms II, 368; VT 16 (1966), 309). Dahood therefore translates this verse: "You no doubt are the Strong/Wise One and with you will wisdom die." and he notes: "Notice in the last two texts (Ezek. 28:3, Job 12:2) the association of ʿam with wisdom, and in the Job passage the theological word play of ʿam with the preposition ʿim, as in Pss xviii 27-28 and xlvii 10, where the pun developes upon the senses 'strong' and 'people.' Cf. also Isa ii 6 (cf. Targ.); Ezek xxxi 8 and Job xx 11, and the word play in Deut xxxii 21. Though no undoubted examples of this root have materialized in Ugaritic, there are several possible occurrences - UT, 51:iv:41-42; 1 Aqht:I:27-28 and the theophoric element in such proper names as ʿmrpi, yknʿm, yrbʿm, tbʿm, ʿmlbu, etc." (Dahood, Psalms I, 113; accepted by Bl., 61, VI.5 Corollary, 25; cf. UTG 1864; For עם, 'fortress, city,' Ugaritic ʿm, cf. HUL VII, 349 and the literature there).

217/4 Direct oration may begin abruptly without any introductord word or phrase in Ugaritic and in Hebrew (A II i 21-34, B II vi 36-40, Job 35:3, 41:2-3) and the speaker may refer to himself in the third person (B I* i 1-12, Job 12:4), (Driver, CML, 132).

218/5 Verses 5 and 6 have not as yet received a satisfactory explanation. This is quite understandable because of the abundance of hapax legomena (עשתות, נכון, בטחות) and the very infrequent use of some other words (פיד only here and 30:24, 31:29, (conj. in 15:23), Prov. 24:22, besides 12:21, 31:34 and Gen. 38:23 only in Psalms and Proverbs). For attempts at a translation see Pope, 85; Fohrer, 232; Tur-Sinai, 206. The starting point for the suggested translation is the theme of Chapter 12. Job argues that everyone and everything from the highest heaven to the lowest underworld (cf. esp. verses 7, 8, 22f.) knows that God is the giver of life (v. 10) and that he is the one who brings to nought the well established (אתנים v. 19) and the confident (נאמנים v. 20). Life is a pure gift from God and nothing under the sun can serve as a security from sudden death. Therefore the subject of verses 5 and 6 seems to be שענן, 'the one at ease' from שאן 'at ease, undisturbed,' plus the ending -ān, and the parallel נָכון 'the one firmly established,' niphal participle from כון 'be firm, straight,' and not from נכה 'strike, smite.'

Further clear expressions of security are ישליד 'they are safe,' and אהלים 'tents, dwellings.' The parallel בטחות from בטח 'to trust,' is then taken as an abstract noun which receives the concrete meaning in parallelism with a concrete noun (cf. Dahood, Psalms I, XXXIf., 32f, 38, 73, 139f., 159, 164, 173, 224, 247; Psalms II, 9, 27, 143, 169, 269, 31f.), therefore 'trusts,' securities,' and in parallelism with אהלים 'tents,' probably 'estates, property.' The עשתות of v. 5 may therefore be used in parallel with בטחות and אהלים and have a similar meaning. The root may therefore be עשה 'do, make,' and as an abstract noun, may signify the result of 'doing, making, therefore 'works, property' It is again taken as a concrete noun in parallelism with אהלים. עשתות in the meaning 'thoughts,' from עשת II 'prove thinking about, caring for,' is a conjecture and occurs only here, but cf. also the single occurrence of יתעשת in Jon. 1:6. פיד 'decay, extinction, cf. Arabic فَادَ 'disappear,' is taken as a poetic expression and a reference to death and underworld. Parallel to פיד 'Extinction,' it is assumed that three terms for the helpers of death are used here, מועדי־רגל 'the Totterers of the foot,' שדדים 'the Devastators, Demons, (cf. שד 'the Demon,' cf. notes 113, 114), and מרגיזי־אל 'the mighty Agitators.' For the reading of אל as a superlative cf. Gaster, who reads לְמוֹ־בְגְזֵי־אֵל 'in the face of violent disturbances (there is a sense of security)'

(in Semitic Studies in memory of Immanuel Low, ed. A. Scheiber, 1947, 287 n., quoted by D. W. Thomas in "Some further Remarks on unusual Ways of expressing the Superlative in Hebrew," VT 18 (1968), 122).
For the readings of 'from' for ל cf. the notes 106 and 114.

219/7 Dahood has translated 7-8 as follows:
"But now ask the beasts, and they will teach you; And the birds of the heavens, and they will tell you; Or speak to the nether world, and it will teach you;
And the fishes of the sea will inform you." and he notes: "If ʾeres is here understood as 'nether world' (as in 10, 21. 22; 15,29), a quadripartite division of the universe comes to the fore. The beasts represent the earth, the birds the heavens, the fish the sea, and the lower world itself. The theme of conversing with the nether world seems to have literary antecedents in ʿnt:III:19-21, rgm ʿṣ wlḫšt abn tant šmm ʿm arṣ thmt ʿmn kbkbm, 'Speech of wood, whisper of stone, converse of heavens with the nether world, the deeps with the stars.' (NWSPJ, 58). Note also the chiastic arrangement in the Ugaritic text and here (UHP, 42; Pope, 88 accepts Dahood's translation; for a different translation of Fohrer, 233; Tur-Sinai, 210).
Blommerde noted that תרך is a standard example of a fem. sing. verbal form with a plural subject (Bl., 61f., V.6, 25; cf. Psalms I, 72). On the basis of the chiastic parallelism of בהמות//ים and שמים//ארץ one may wonder if בהמות may not be another occurrence of Behemoth, 'the Beast,' (cf. 40:15), signifying the underworld here, while ארץ may refer to the earth. The quadripartite division of the universe would then be represented by 1) שמים 'Heaven,' 2) ארץ , 'Earth,' 3) ים , 'the Sea, Yam,' and 4) בהמות , 'Behemoth, the Beast (underworld).' One may also wonder if it would not be possible to explain בהמות as a composite noun, similar to צלמות 'Shadow-of-Death=Mot,' as בה־מות , the first element being the noun בהו , well known from Gen. 1:2 (תֹהוּ וָבֹהוּ), Jer. 4:23 and Is. 34:11, in the meaning 'emptiness, wasteland, wasteness.' U. Cassuto says about תהו ובהו : "This poetic expression seems to have been used already in the ancient Hebrew epos,... possibly it was to be found even in the still earlier poems of the Canaanites (Philo of Byblus mentions Βάαυ as a goddess of the primal night, the mother of the first mortals; but there is no connection, apparently with the Mesopotamian goddess Ba-u." (Genesis, Part I, 21-22). The second element is the

familiar מות 'death=Death=Mot.' A probable translation therefore would be 'Wasteland-of-Death=Mot.' (cf. Job 40:15). This translation would bring out the parallelism and the chiastic arrangement even more clearly.

220/10 The recognition of איש probably representing the Ugaritic *ʾwš:ušn, 'gift,' (UTG 117) is most important for the understanding of Chapter 12. Dahood translates: "That from his hand is the soul of every living being, and the spirit in all flesh (בָּשָׂר) is his gift.' (UHP, 16). The suffix of ידו serves as a double duty suffix also for א(י)ש read (ו)אש 'his gift (accepted by Bl., 62, for ב ,'from,' cf. Bl., VI.1.A, 19 and for אש , 'gift,' Bl., III.6, 10).

220a/12 For the difficulties in this verse see the commentaries and now also Blommerde, 62f. He accepted the suggestions of W. Quintens for this verse, which he summarized as follows: "The rather unusual translation of yešîšîm and ʾōrek yāmîm as titles of God is based upon an unpublished study of Werner Quintens (n. 68, W. Quintens, De Expressione ʾrk ymm in Vetere Testamento (unpublished 1966) 10-11); he adduces urk ymm in UT 1018:20 which, according to him, is a title of El, parallel to il mṣrym (while bʿl ṣpn is parallel to amn), and Ugaritic ab šnm 'Father of years', a title of El in UT 49:!:8 and 51:IV:24; further ʿattîq yômîn, Dan 7,9 and ʿattîq yômayyâ, Dan 7, 13; ʿôlām as a title of God in Gen. 21, 33; Ps 31,2 = 71,1 etc.; qedem in Prov 8, 22 and Ps 55,20; and perhaps Ps 93,5: Yhwh leʾōrek yāmîm, Yahweh, O magne dierum'. yešîšîm he explains as a plural of majesty, cf. qedōšîm in Prov 9, 10 and ʾĕlōhîm. ʾōrek yāmîm is abstract in form, but it may be translated concretely because it balances a concrete word, sc. yešîšîm." (Bl., 62, all problems of this verse seem to be solved).

221/14 For הן in the meaning 'if' cf. notes 175, 176, 177; SNWSWJ, 308; accepted by Bl., VII.2, 28).

222/14 על may be the divine title 'the Most High' (see index). For the use of סגר , 'to imprison' as a reference to the imprisonment into the underworld cf. Tromp, 156.

223/16 The word תושיה "is used in a sense like that found in Ugaritic where it is applied to the goddess 'Anat's exultation and gloating over her wanton slaughter of mankind." (Pope, 90).

[223a]/18 Most scholars read מוֹסֵר , 'belt,' instead of MT, 'discipline.' For the somewhat difficult second colon Blommerde has suggested an excellent solution. He parsed ויאסר as a privative piel, וַיְאַסֵּר , 'he loosens, which is then parallel to פִּתֵּחַ , 'he unties,' (Bl., 63, V.9, 17) and ascribed to the בּ of במתיחם the meaning 'from' (Bl., 63, VI.1.A, 19). As for the loss of the girdle as a sign of humiliation cf. Job 12:21b, Is. 5:27, 2. Sam. 2:21, etc.).

[224]/20 The לן of לנאמנים has been recognized as the ל in the meaning 'from,' plus the element ן , cf. Ugaritic ln in 123:25.27.29 ln kḫṯ = lkḫṯ, 'on the throne,' and אמנים is identified with the ʾammounēis of Philo Byblius, who were learned priests attached to the court. The term has been studied by Albright in JBL 60 (1941), 210; BASOR 94 (1944), 18 n. 28) and identified by Dahood for this text (Psalms II, 57; UHP, 30; accepted by Bl., 64; for ln = l cf. Bl., VI.2.A, 20 and for ל 'from' VI.2.B, 21).

[225]/21 אפיקים may be related to the Arabic أُفُق 'noble,' as Guillaume suggests (HAL IV, 15).

[226]/22 Scholars are not unanimous in their translations of verses 22-25. The present writer therefore dares to make his own suggestions on the basis of the thesis of this dissertation. אור in the meaning 'the Light = Sun' has already been discussed (cf. notes 38, 51, 59, 64, 171). The ל of לאור is taken as the emphatic ל (for the emphatic ל cf. notes 94, 134, 179, 185). If אור does mean 'sun,' here then the parallel עמקות may not mean 'deep things,' or 'vallies, depths,' but 'the strong ones,' from a root עמק II 'strong,' cf. Ugaritic ʿmq II 'strong,' (UTG 1874), referring to the stars, 'the Strong Ones,' the Sons of God. The verse then refers to the great powers of God, who commands the movements of the sun and the stars. חשך and צלמות refer again to the underworld. The most recent treatment of this verse is by Tromp, who has not as yet recognized the deeper implications of this verse and he translates: "(God) reveals from darkness mysteries, brings forth dense darkness to light." (Tromp, 142).

[227]/23 Reider says: "It seems to me that the parallelism is antithetical rather than synehetical and that consequently שטח is the opposite of משגיא, just as וינחם is the opposite of ויאבדם. Now the stem שטח ,

like the Arabic سطح , means primarily 'to flatten, to prostrate,' (cf. Hebrew שטח, 'spread abroad, spread out'), a sense contrary to משגיא . Thus the meaning of the verse should be: "He makes the nations great and destroys them; He prostrates the nations and brings them to rest", which is quite clear and understandable." (VT 4 (1954), 291). Blommerde accepted the antithetical explanation. He noted also that שטח means 'to disperse, scatter' and not so much 'to expand,' and that וינחם is from נחה 'to lead,' which always means something positive. He accepted Dahood' explanation of נחה as 'to lead into Paradise' (Psalms I, 33, 143; cf Ps. 5:7-9, 'Destroy those who tell lies.../ but, Yahweh, lead me into your meadow;' Ps. 67:5, 'and you lead nations into the Land (=Paradise),' Psalms II, 129). Therefore he translated: 'Some nations he raises, then makes them perish in (Sheol), Other nations he disperses, then leads them (into Paradise).' (Bl., 64). This may be one possibility, but because there seem to be no other references to a paradise in Job, rather doubtful. נחה could simply refer to the fact that God, after turning from a nation, dispersing it, he then finally, after the repentance of that nation, turns to it again as their leader, The antithesis is apparently not destruction, i.e. Sheol and Paradis, but rather the destruction of the one nation and the salvation of the other. The verse then may express the same sentiment as Job 5:18, etc. The twice repeated לגוים is an instance of ל ... ל i.e. some peoples... other peoples (so Bl., 64).

228/24 For a discussion of ראש as a title cf. note 15. Three terms for the underworld are used, ארץ 'the Land' (see index) תהו 'Emptiness = unreality,' cf. Arabic تيه waterless, impassable desert' (KB,1019a), and Ugaritic thw (UTG 2536) and thm 'the Deep,' pl. thmt (cf. Arabic تِهَامَة 'sandy desert;' cf. H. G. May, JBL 74 (1955), 9-21); and לא־דרך , a composite noun, 'No-Power,' (for the use of לא as a substantive cf. notes 137, 139, 180, 181, 186, 187, and for לא in composite nouns, notes 196, 207; for דרך in the meaning 'power, dominion,' cf. Dahoo, Psalms I, 63, 70, 114, 229; Psalms II, 127f., 230, 326 f.). The underworld is often described as a country hostile to man (cf. Tromp, 132; Dahood, Psalms II, 138 where he discusses צחיחה of Ps. 68:7 and states: "Interpreting the hapax legomenon s^eḥīḥāh, usually defined 'scorched land,' as another of the thirty-odd biblical names for the underworld. Texts describing Sheol as a waterless waste include Jer ii 31; Joel ii 20; Job xii 24f.,

and as a place of thirst Isa v 13; Jer xvii 13b; Job x 22; Luke xvi 24. Concerning the latter motif consult Gaster, Thespis, 1961, 204f." (Psalms II, 138). The ב of בתהו may do double duty for הארץ .
Dahood suggested to translate: 'He takes away understanding from the leaders of the people of the city, and makes them wander in a pathless waste.' For ארץ 'city' see HUL I, 297-298; cf. the index; cf. also the Phoenician Yahawmilk Inscription, l‘n ‘m ʾrṣ z, 'in the sight of the people of this city', where ʾrṣ refers to the city-state Byblos. The contrast with תהו-לא-דרך may also point to ארץ = 'city' (so Dahood, HUL VII, 349f.).
ארץ could indeed mean 'city,' but refer to the underworld, 'the City.'

229/25 Recognizing the ם- of ויתעם as an enclitic -m, which was usually deleted by other commentators, Dahood is able to translate: "They grope in darkness with no light, They wander about like a drunken man." (NWSPJ, 58; accepted by Bl., 65,VII.7, 32). But, taking לא-אור as a composite noun (cf. note 228) in the meaning 'No-Light, = No-Sun,' it then serves as an excellent synonym for חשך 'Darkness,' therefore being another poetic name for the underworld. Blommerde also took לא-אור as a composite noun, Bl., 65. כשכור is usually translated 'like a drunken man.' But if the כ is recognized as the asseverative כ (cf. notes 40, 42, 90, 93, 103) and שכור is derived from a root שכר cf. Ugaritic škr 'verrammeln,' = bar(ricade), block up (WUS 2607) and Akk. šigaru 'Schloss,' = lock, כשכור may mean here 'definite, certain lock, prison,' an apt name for the underworld. For the idea of the underworld as a prison cf. Tromp, 154f, and I, II, g. in this thesis.

CHAPTER 13

230/1 Feinberg observes: "The parallel of šmʿ and bn in 51:V:121,122: 'Hear, O Aleyan Baal; perceive, O Rider of the Clouds' appears in Job 13:1." (Feinberg, 16).

231/6 The ending of רבות may be the regular Phoenician singular absolute ending -ot, cf. Job 21:30, 31:36, 38:32 (Dahood, Psalms II, 21, and note the literature referred to there; so also Bl., 65, IV.3, 11).

232/12 The meaning of the word גב is contested. It is usually taken from the Arabic جَوْبٌ 'shield,' in the meaning 'bosses of a shield,' = 'defences.' (KB 163; Pope, 95; Fohrer, 238). A much better suggestion has been made by Guillaume, who relates גב to the Arabic جَابَةٌ 'answer.' He states: "As Job is saying that the maxims of which his friends remind him are as dry as dust and their answers to his complaint against God are no better, we need a word that will supply a 'dusty answer.' This is supplied by the Ar. jâba of which on the analogy of ḥâja, pl. ḥâj, would be jâb, the third radical being sharpened in Hebrew." ("The Arabic Backbround of the Book of Job," in Promise and Fulfillment, F. F. Bruce, ed., 1963, 112; so also others, see Bl., 66.)
Blommerde improved the translation by noting the repetition of גב , once גבי־הם without the particle and once לגבי with emphatic ל (Bl., cf. the construction discussed in Bl., VII.3.B, 29).

233/14 על־מה, often deleted as dittography (e.g. Pope, 95), taken to the previous verse (Fohrer, 238) or translated as 'why' (Tur-Sinai, 224) may now be parsed as the substantive ע(ו)לם with the directional ה־ . For the same construction see I Aqht:154=161, pʿlmh, 'and to eternity' (Dahood, Psalms I, 65; UHP, 19; NWSPJ, 59; cf. UTG, 1858; cf. Job 24:5). Dahood translates: "Forever will I take my flesh in my teeth, And put my life in my hand." (NWSPJ, 58). For an explanation of the meaning of these statements see NWSPJ, 59 and Fohrer, 250.

234/15 On the basis of the Ugaritic lʾy II, 'prevail, be strong,' Dahood suggests to read the לא of several

biblical passages as a divine appellative 'the Victor,' he suggests לא to be a stative participle like גר, or Ugaritic ib 'foe,' (Psalms I, 144; UL, 92; see UTG 1342; WUS, 1430. Note the epithet of Baal ʾlyan bʿl 'the Victor Baal,' or according to Aisleitner 'der sehr starke,' = 'the very strong one.' cf. Job 36:5; but cf. Dahood, CBQ 17 (1955), 24, n. 23, where he interpreted לא as the scriptio plena of the emphatic l.
Dahood's translation is accepted by Blommerde, 66, who also pointed to the LXX for confirmation, ἐάν με χειρώσηται ὁ δυνάστης 'If the Mighty One will kill me' (Bl., 67; for הן, 'if,' cf. Bl., VII.2, 28).

235/15 Dahood notes that "though the verb yāḥal, 'to wait, hope', is more frequently followed by the preposition le, there are a number of texts where it is used absolutely; e.g. Ps. lxxi 14; Job vi 11; xiii 15; xiv 14; Lam. iii 21." (VT 16 (1966), 307).

236/17 There is no need to call the hapax legomenon אחותי an Aramaism (so Pope, 96; Tur-Sinai, 226; KB, 28) because "The occurrence of aphel forms in Ugaritic alongside the normal shaphel causatives (see Dahood, UHP, 24f.) makes it highly probable that a number of misunderstood-and often emended-forms are aphel causatives in Hebrew." (Psalms II, 31; cf. also Bib 47 (1966), 172; Bib 38 (1957), 62-73). A. Guillaume relates אחוה to Arabic وَحَاةٌ 'voice,' because he is opposed to call it an Aramaic Aphel infinitive, because Aramaisms are extremely rare in the Book of Job. He translates: "Listen carefully to my word, And let my voice be in your ears." (HAL III, 3). With the Ugaritic findings Guillaume's arguments lose their force. אחותי is a Hebrew Aphel form, from the root חוה 'tell, relate, inform,' cf. Arabic وحى 'tell.' On this basis the translation 'voice,' may be accepted.
Blommerde explained the word as verbal form with both personal prefix and personal suffix (Bl., 67, V.3, 15; cf. 22:21).

236a/18 The translation 'my case' is warranted by אני in the second colon; another case of the extension of the idiom of double duty suffix (so Bl., 67, III.6, 10; cf. Job 23:4).

[237]/20 אנ can have the meaning 'if,' as suggested by BDB for this passage (cf. Dahood, *Bib* 38 (1957), 309). The proposal by Blommerde seems to solve the difficulties of this and the following two verses. He suggested either a positive meaning for אל (Bl., VII.1.A, 27) or to take אל preferably in the meaning 'God,' as a vocative, pointing to Job 30:22 for אל and 7:20c and 10:2 for על 'the Most High' as a vocative in the middle of the clause. For עם with the force of ל cf. Bl., VI.5,B, 25. For פנים 'fury, wrath,' cf. Psalms I, 55.97.133-134.207, and Psalms II, 220). /

[238]/21 אמתך in parallel with כפך 'your hand,' may not mean 'your dread,' but 'your arm,' as suggested by Dahood, who compares it with Ugaritic *amt* 'arm,' (Psalms II, 331; HUL I, 293,295; cf. Job 9:34; UTG 224a; accepted by Bl., 68).

[239]/22 Feinberg notes that " ענה is used in both Job and Ugaritic in parallelism with the verb שוב . Cf. Job 13:22 and 20:2-3 with VABD 65; I D IV 180, 181; and IV D II 7, 8." (Feinberg, 33).

[239a]/24 תסתיר may be understood with Blommerde as an infixed *-t-* form from סור (Bl., 68, V.1, 14).

[240]/26 The nature of the metaphor is neither judicial (ICC, 126; Fohrer, 251) nor medical (Pope, 97) but commercial, as Dahood suggests. "There is now a third alternative. Economic texts from Ras Shamra frequently use the preposition *ʿl* in the sense of 'against the credit of,' ... Accordingly, *tiktōb ʿālay* may be taken as a commercial term denoting, 'You write against my account' (cf. Lk 16,8). The basis for defining *m^{e}rōrōt* as 'acts of violence' lies in Hab 1,6, *haggôy hammar,* 'the violent nation, Jgs 18,25, *ʾănāšîm mārê nepeš*, 'men of violent temper,' and Ugaritic-Arabic *mrr* 'to be bitter,' but also 'to be strong.'" (NWSPJ 59; Psalms I, 246; Psalms II, 252; *Bib* 39 (1958), 208f. accepted by Bl.; for על, 'against' cf. VI.4.C, 23).

[241]/27 For this expression cf. 1.Aqht:IV:39, *śmr aṯrh* 'to guard his path,' cf. Ps. 121:8 and with hostile intention Ps. 56:7 and here (see J. Obermann, *JAOS* 66 (1946), Supplement 6, 16).

^{242}/28 It is quite surprising that Pope still translates רקב 'a rotten thing.' (Pope, 99). Already Fohrer suggested to read 'wie ein Schlauch,' = 'like a hose' (Fohrer, 235). And Guillaume related רקב to the Arabic رَقَبَ 'tied by the neck,' "a small piece of hide such as would make a wine-skin was called مُرَقَّبٌ ." (HAL II, 31). The LXX translates 'wine-skin.' (cf. Tur-Sinai, 230, '(water)-skin').

CHAPTER 14

243/2 M. Dahood notes: "There is some dispute about the reading yāṣā', but perhaps a measure of certainty can be added by noting here the Arabic-Ugaritic sense of yṣ', 'to be clean, to shine.' This creates a word-play with ṣîṣ, 'blossom,' which is related to the root ṣwṣ 'to shine,' and sets up a contrast with the darkness of a shadow in the second colon." (NWSPJ, 60; cf. Jer. 48:9, Job 28:1).

243a/3 With Dahood (Or 32 (1963), 498-500; Psalms I, 11) Blommerde read אתי with the suffix י as the third person suffix (Bl., 69, III.1, 8).

244/4 This verse has received many different treatments (see Tur-Sinai, 233; Fohrer, 235; Pope, 101). Dahood reads this verse as another reference to the cogenital tendency toward evil and finds this doctrine expressed in Job 4:17, 14:4, 15:14, 25:4, Prov. 20:9, Gen. 8:21, 1.K.8:46 (Psalms II, 4). While J. K. Zink sees in this verse an expression of cultic uncleanness associated with childbirth, he states: "Considering Ps. li 7 and Job xiv 4 in the light of the nature of uncleanness, it appears that there is a concern about cultic impurity in the two verses. Actually, there is a combination of two thoughts in these passages: (1) Man is a sinner by reason of the frailty of the flesh. The corporate solidarity of the human race and its propensity toward sin is clearly recognized. (2) This tendency is traced back to the very beginnings of one's existence and might well be expected since one's very conception and birth are accompanied by uncleannes." (VT 17 (1967), 361). But the recognition that אחד may be used in the sense 'He alone (is ruler)', may also determine the meaning of this verse (cf. the discussion on Job 23:13 and NWSPJ, 67.). Note also that the Vulgate translates 'Is it not you alone?' i.e. God (Pope, 101).
Blommerde has not suggested to vocalize מטמא as a pual particip, מְטֻמָּה , noting also that the construction of נתן with the double accusative is quite frequent and to take לא as the divine name 'the Mighty One.' (Bl., 69, VII.1 Corollary, 28), which could even be taken as a vocative, 'You, Mighty One, alone.' For the idea of God being 'alone' he referred to UT 51:VII49-50: aḥdy dymlk

ˁl ilm, 'I alone will rule over the gods;' Job 23:13, 'For he is really the only ruler; Mal 2:10, 'Do we not all have only one father/ Has not one God created us?' The possibility exists that לא-אחד might be a composite title, 'the Mighty One-He Alone (is Ruler).'

244a/5 Blommerde noted the missing י in חקו instead of חקיו (Bl., 70, I.2, 3) and that the genetive suffix is datival (Bl., 70, III.3, 9).

244b/6 Blommerde has suggested a very interesting solution for this verse. He divided the verse into three cola. He argued for the meaning 'to be glad, to enjoy,' for חדל II, 'to be fat, to fill oneself with food, to be prosperous' (cf. P. Calderone, CBQ 23(1961), 451-460.455-456; CBQ 24 (1962), 412-419), comparing Prov. 15:30, where ישמח is parallel to תדשן (cf. דשן 'fat,' and 'joy') and UT 602:4-5 bm rqdm dšn/bḫbr kṯr ṭbm, 'among the joyous dancers/among the merry companions of Kothar.' עד he explained as עוד 'lifetime' on the basis of the parallelism with יום . As for עוד used as a substantive he referred to Ps. 3:4, 'as long as I live,' and Job 27:3, 'Indeed, all the time that his breath is in me.' Then he explained the י of ירצה as an example of the single writing of a consonant (Bl., 71, I.5, 4), therefore reading ע(ו)ד(י), with י being the third person suffix (Bl., 71,III.1, 8), which might be better than to make the suffix of יומו to do double duty also for עד.

245/7 This verse seems to be the clearest evidence for תקוה in the meaning 'end' in the book of Job. A tree can be cut down and suffer an end (death), to its existence, but this 'end' is only temporary, for a tree has roots and new growth is possible. But a man has no roots and when he dies, when he is cut down (cf. v. 10), his end is irrevocable, his end is complete destruction (cf. v. 19c).

246/8 For a complete list of the parallel use of ארץ and עפר in Ugaritic texts and biblical passages see S. Gevirtz, JNES 20 (1961), 43; cf. also Feinberg, 15.

247/10 The meaning of חלש is still contested. The root חלש is used only in Ex. 17:13, Is. 14:12, Jl.4:10 and here. It is usually taken from the Syriac in the meaning 'weak.' W. von Soden differentiates between a transitive חלש I, 'besiegen,' = 'conquer,' and an intransitive חלש II, 'kraftlos werden,' = become weak' (VTS 16

(1967), 296). However I. Eitan was probably on the right track, already in 1924, when he related חלש to the vernacular Arabic حَلش 'to reap with a sickle,' therefore חלש can mean 'to snatch away, carry off, reap.' This is probably also the meaning of חלש in Ex. 17:13 and Is. 14:12. (*A Contribution to Biblical Lexicography*, New York: Columbia University Press, 1924, 42ff.).
In Ugaritic *ḫlt* is a name of a month (UTG 868; WUS 934). The parallel of חלש and מות is quite appropriate. The harvest is a well established symbol for the end, death and the end of the age (see J. Jeremias, *The Parables of Jesus*, S. H. Hooke, trans., New York: Charles Scribner's Sons, 1955, 95).

[248]/10 ואיו 'and where is he,' is a euphemism for 'he is dead,' comparable to the expression ואינני and ואיננו (see notes 66, 146, 152, 154, 169).

[249]/12 There are two very attractive solutions to the problems of this verse. Driver's explanation of this verse is as follows: He states: "The sense of עד בלתי שמים לא יקיצו is, without doubt 'while = so long as the heavens do not burst', i.e. 'for ever and ever'; for the expression can be interpreted without altering the text in the light of the Arab *faʾ iđa kâna ḳađālika qâḍat hāđă-ʾlsamă- ʿldunyâ ʿan ʾahlihâ* 'so, if it happens thus, this lowest heaven whall burst from its (sc. the earth's) inhabitants' (LANE under *qâḍa* 'burst'). There must therefore have been a Heb. קיץ, 'to burst.'" (*VTS* 3 (1960), 77, he regards ולא יערו משנתם as a gloss, due to the misunderstanding of the double negation.).
The meaning of the verse is clear; man will never rise from death which is described here with the euphemism sleep. Fohrer remarks: "So gewiss der Kosmos besteht, so sicher wird der Mensch dem Tode endgültig überliefert. Dass der Todeszustand bildlich als 'Schlaf' bezeichnet wird (vgl. Jes 26,19; Ps 90,5; Dan 12,2), beruht letztlich auf den Vorstellungen der kanaanaischen Vegetationsreligion, in der das jährliche Sterben und Aufleben der Gottheit in ähnlichen Ausdrucken umschrieben wurde." (Fohrer, 257, cf. I Aqht 151, I K. 18,27; J. Thomson, "Sleep; an Aspect of Jewish Anthropology," *VT* 5 (1955), 421-433, see Fohrer, 257 n. 42).
The other solution is by Blommerde. He argued: "*blty* may be the infinitive of *bly*, followed by the genetive ending *-i* (IV.1, 11) after the preposition *b*; *yāqîṣû* and *y*^{e}*ʿōrû* may be singular forms which have preserved the old indicative

ending -u (V.4, 15); the -m in miššenāt-m may be the enclitic mem (VII.7, 32). Thus the verse may be rendered according to the exigencies of the context and the old versions, without change in the consonantal text." (Bl., 71).

250/13 The usual translation 'hide me in Sheol does not make good sense. There is no place in all of creation, where anyone or anything can hide from God, the creator (cf. e.g. only 12:7-10). Job's argument in this chapter is, partly, that man, once dead, is gone forever, and since he is about to die, he desperately wants to be remembered by God (just like Noah was remembered by God, וַיִּזְכֹּר א׳ 'and God remembered,' Gen. 8:1), and brought back to a full life, healed of sickness and saved from death, from Sheol. The ב of בשאול should be taken in the meaning 'from.' Statements like: "Job here gropes toward the idea of an afterlife." (Pope, 102) can no longer be maintained. תסתירנ may not be from סתר but from סור plus infixed -t-. Dahood has, most recently, explained תסתירני from a denominative verb, from סֵתֶר, 'secret place,' translating: 'O that you would hide me in Sheol, set me in the secret place till your anger abate!' (HUL VII, 345).

251/14 יחל is more frequently followed by the preposition ב , but it can also be used absolutely, cf. Job 6:11, 13:15 (M. Dahood, VT 16 (1966), 307).

252/16 Eitan relates חטאתי to Arabic خَطْوَةٌ 'step, stepping, walking pace,' from the verb خطا (root خطو) 'to step, walk' (A Contribution..., 41). Because of the parallel with צעדי 'my step' this derivation of חטאתי is plausible and accepted. Both כי and לא are taken as the asseverative כ and the emphatic ל respectively. (Eitan takes the לא as emphatic, ibid, 41, but Nötscher is undecided about the meaning of לא, see VT 3 (1953), 374. Job has just expressed the hope that God would cease being angry with him and start to care for him (cf. verses 13-15), but now he discredits this hope himself (but see Pope, 100 for a different translation).

253/17 On צרות see Tur-Sinai, 240 and Pope, 103 and Fohrer, 259. The meaning is that Job's sins are kept on file for constant reference.

254/17 Parallel to the first colon, the second colon describes how God puts sealing-wax on the document in which Job's iniquity is recorded (see Tur-Sinai, 241).

255/19 The contested suffix of ספיחיה has now been explained by Blommerde as the intensifying יה (Bl., 72, IV.7, 13), therefore, 'a mighty torrent,' (cf. Ps Psalms II, 90-91 on דמיה 'Mighty fortress,' in Ps. 65:2). תקוה could again be taken in the meaning 'end, death' (cf. the notes 105, 111, 128, 145, 215). Water is the cause of a stone wearing away, torrents are the cause of earth's soil being swept away, and God is the cause for man's death. God prevails completely against man, and man dies (v. 20).

256/20 נצח can be taken as a superlative (cf. D. W. Thomas, JSS 1 (1956), 106-109). There are two possibilities: either one could take לנצח with תתקפהו (as e.g. Fohrer, Pope, 100; RSV) or with ויחלך, explaining the as the emphatic waw, which was responsible for the shift of the verb to the end of the clause (as Bl., 72,VII.3.B, 20).

CHAPTER 15

257/3 Blommerde noted that the preposition of בדבר does double duty also for מלים (Bl., 72, VI.6, 25).

257a/4 Driver would rather like to take תפר from "another Heb. פרר = Syr. *par(r)* 'departed' = Arab. *farra* 'fled', so that the clause will mean 'thou puttest fear to flight.'" (*VTS* 3 (1960), 77). But the traditional reading of פרר 'break' is maintained because יראה refers to the fear of God, which, based on a covenant or vow can be invalidated or annulled, cf. נדר, הפר 'invalidate, annul a vow' (Num. 30"9, 13f., 16); Ugaritic *apr* (128:III: 30) 'I shall break (an agreement)' (UTG 2121).

258/5 Denominative verbs derived from numerals are relatively frequent in Ugaritic (see UT, 7.73, 52). This may also be the case in Hebrew, but not recognized previously. אלף may be such a denominative verb from the numeral אלף,= 'a thousand fold,' as suggested by Dahood (HUL I, 294; UHP, 13; cf. M. Bogaert. *Bib* 45 (1964), 231; Job 6:13, see note 132; 33:33, 35:11; accepted by Bl., 73, V.8.A, 161).

259/5 The use of לשון ערומים may not be accidental, but reminding the reader on Gen. 3:1 והנחש היה ערום מ' 'and the serpent was craftier than..' Tur-Sinai therefore simply states: "Eliphaz says, Job 'chooses' the tongue of the crafty (serpent." (Tur-Sinai, 247). ערומים does not refer to 'crafty men,' but to the 'lower angels' of God, the 'Cunning Ones' (cf. קדשו 'his angels' in v. 15). On the Israelite conception of higher (מלאכים) and lower (בני־אלהים) angels see Cassuto, *Gen*. Part I, 292-294. Verse 8a 'Do you evesdrop on the divine council' may also support the mythological allusion of ערומים. There may now be a better solution for the second colon which would remove the mythological allusion. Blommerde made לשון the subject of תבחר, with the suffix of the parallel פיך doing double duty also for לשון (Bl., 73, III.6, 10) or the suffix may be omitted because לשון is part of the body (Bl., 73, III.7, 10). ערומים is parsed as a plural of abstraction, 'guile, craftiness, cunning' (cf. אונים 'force,' מררים 'bitterness,'

זקנים 'age,' עלומים, 'youth,' עצמים, 'strength,' cf. Dahood, Bib 40 (1959), 166-167). This interpretation is accepted by Dahood (HUL VII, 355, cf. 3:13). The second colon functions as a causal clause without a morphological indicator (Bl., 73, VIII.2.C, 35).

260/7 The pair חיל // ילד is attested in Ugaritic and Hebrew (Held, "Rhetorical Questions..," 78).

261/8 See especially the article by F. M. Cross, Jr., "The Council of Yahweh in Second Isaiah," JNES 12 (1953), 274-277 and the literature referred to there.

262/9 For the regular and irregular sequence of ב(י)ן // ידע in Ugaritic and Hebrew see S. Gevirtz, JNES 20 (1961), 45.

263/10 כביר מאביך ימים 'older than your aged father,' is an example of poetic syntax where the prenominal suffix ך is interposed in a construct chain. Cf. UT, ʿnt:III:26, btk ġry il ṣpn 'in the midst of my towering mountain Zaphon,' and Dt. 23:24, Job 18:14 (Psalms II, 86; Psalms I, XXXIX f. where the interposition of an enclitic -m between the nomen regens and the genetive in a construct chain is discussed.

264/10 Feinberg notes: "שיב is employed in Ugaritic and Job only in the nominal derivatives, and of these the šbm of VABB 16 answers to שב ("old man") in Job 15:10" (Feinberg, 40-41).

265/12 Both verbs יקחך and ירזמון (a hapax legomenon) are contested (see Pope, 110; Fohrer, 263; Tur-Sinai, 240). For יקחך Eitan suggests to read יֵקַח from a root יקח (וקח) = Arabic وَقُحَ 'to be impudent, shameless,' (A Contribution.., 21).
For ירזמון Tur-Sinai's suggests to relate the verb to Arabic رَزَمَ 'to dwindle away, to become weak,' He translates: "Why have thine eyes become dim?" and he explains: "i.e. why have you lost your perspective faculties? Heart and eyes in conjunction mean the intellect and the senses: have you become deranged?" (Tur-Sinai, 250).
To emend ירזמון to ירומון 'lifted up,' (e.g. Eitan, ibid. 21) may be a better parallel to יקחך in the meaning 'you dare, are shameless,' but it does involve an emendation, while Tur-Sinai's reading accomplishes the same sense without an emendation.

But it is now best to follow Blommerde in reading of the first colon. He explained the suffix of יקחך as datival (Bl., 73, III.2, 5) and as for the expression לקח לב he referred to Hos. 4:11-12, 'Wine and must have taken away the mind of my people;' and to Cant. 4:9, 'You have taken away my mind, my sister.'

266/15 In a few cases the Hebrew helps to read badly damaged Ugaritic texts. E.g. the phrase here and in 25:5 'The stars are not pure in his sight' provide the basis for the reading of UT 67:III:8, dk k kbkb(m), 'pure as the star(s),' (HUL, II, 406).
It seems best to follow Blommerde in the translation of vs. 15 and 16. He took הן in the meaning 'if' (Bl., 74, VII.2, 28, so also LXX and Vulgate) and noted the suffix of קדשו, which stands for יו (Bl., 74, I.2, 3).

266a/16 Instead of taking אף כי as an independent clause (as most commentators), Blommerde suggested to take the whole verse as a nominal predicate (Bl., 74, similarly LXX and Vulgate, cf. 4:18-19 and 25:5-6).

266b/17 Blommerde followed Bogaert, who noted that חוה can be constructed with a double accusative (Bib 45 (1964), 221.229, against Ginsberg (BASOR 98 (1945), 17, n. 32), who interpreted it as datival (cf. Bl., III.2, 8). He interpreted the ו of ואספרה as an obvious waw-apodoseos (Bl., 74, VII.3.A, 28) and the suffix of אחוך as doing double duty also for אספרה (Bl., 74, III.6, 10).

267/18 Pope suggested to solve the problem of the second colon of this verse by taking the מ before and after אבות as enclitic, the first one belonging to the previous word. But he does not refer to Sarna, who had suggested the first מ to be an enclitic one already in 1955 (JSS 6 (1955), 110, and neither Sarna nor Pope refer to Feinberg, who suggested this reading of an enclitic -m already in 1945 (Feinberg, 66).
But it may now be better to follow Blommerde, who (with Dhorme) thought that when speaking about handing down the tradition, two generations are indicated, the fathers and their fathers (Bl., 75, cf. Job 8:8 and Ps. 78: 3-4).
The initial מ of מאבותם he connected with כחדו-ם as datival suffix (Bl., 75, III.2, 8, against Dhorme) and the ו in ילא as explicative waw (Bl., 75, VII.3.C, 29).

267a/20 After discussing the several possibilities of translating the second colon, Blommerde proposed to see a reference to the endless days which await a tyrant in the underworld, a good reason for trembling indeed (cf. Qoh. 11:8, 'Let him remember the days of darkness/ how many they will be;' Job 16:22, 'For years beyond numbering will come, I shall be the way of no return.'). He vocalized מְסַפֵּר,מספר (Bl., 76, VII.3, 22), explained the second colon as a whole as a causal clause, without the morphological indicator (Bl., 76, VIII.2.C, 35) and נצפנו לעריץ as a relative clause without the pronoun (Bl., 76, VII.1, 34).

268/21 The word פחד probably does not mean 'terror,' especially not because of the parallel to שודד 'the spoiler, devastator.' Albright says about פחד: "The word pahid, pahd originally meant 'thigh, hip, loins,' as shown by Hebrew, Aramaic, and Arabic cognates with this meaning. In Palmyrene pahdâ means 'family, clan, tribe' and in Arabic fahid is said by the native lexicographers to mean 'a small branch of a tribe consisting of a man's nearest kin'; in North Canaanite (Ugaritic) phd means 'flock' (Dan'el, II, 5, lines 17,23: ʾemr b-phd='lamb from the flock')." (From Stoneage to Christianity, 2nd. ed., 248 n. 71).
Dahood endorsed this reading of פחד, interpreting it as referring to a pack of dogs in Is. 24:18, Jr. 48:43, Job 15:21, 22:10, 39:22, Prov. 3:25, Cant. 3:8, Ps. 91:5. (see UHP, 68; Psalms I, 81, Psalms II, 331).
שודד is explained as a poetic name for death, parallel to the expressions for the underworld in v. 22-24.
פחדים may therefore be elyptic for פחדי־איה 'packs of vultures'. The vultures are mentioned in v. 23. בשלים — may either be translated 'while at peace,' or 'from his peace, his security.'
The suffic of יבואנו could be datival (so Bl., 76, III.2, 8, following Koenig, Syntax, § 22, 9 and Bogaert, Bib 45 (1964), 239).

269/22 The first colon has to be seen in relationship to the first colon of v. 30. Verses 22 and 23 speak of the inevitability of death. וצפו does not need to be emended but could be read as an infinitive absolute וְצָפוֹ 'and he looks' (so J. Huesman, Bib 37 (1956), 292). But it may be better to read צפו as a passive form related to the Akk. ṣipû 'to surround, enclose, delimit, mark off, survey, scan,' therefore 'he is marked down for the sword,' (so G. R. Driver, VTS 3 (1960), 78). חרב in parallel to חשך is also

taken as a name for the underworld of death.
Dahood made an interesting suggestion during a seminar session at the University of Wisconsin in February 1970, namely to read אלי־חרב as 'Gods of Desolation.' Nevertheless it seems that מני and אלי are parallel.

270/23 איה 'vulture' with Pope (111) and Fohrer, (264) instead of 'where is it/he?' In support for this reading the use of the verb נדד in Hebrew and Ugaritic may be cited. Driver related this verse to UT, 52:II:28 = SS R. ii, 28 'And into their mouths the birds of the heavens and fish from the sea; And they flit (wndd) from morsel to morsel,' (Driver, CML, 123 n. 14). And Gray cites Is. 16:2 were the verb is used of a wandering bird (Legacy, 103).

271 The second colon of this verse is quite problematic. Pope and Fohrer emend בידו to פידו 'his ruin,' on the basis of the LXX and take יום־חשך with the next verse (Pope, 111; Fohrer, 264). Tur-Sinai translates בידו 'is established for him' = appointed for him, and refers to 12:6, 15:22, 37:7 and Is. 10:5, where ביד is used in the same sense (Tur-Sinai, 254, 146).
Dahood, on the other hand, translating לצלע of Ps. 38:18 'at my side' states: "In Ugaritic, some prepositional phrases are formed of l followed by the name of a part of the body: lriš and lẓr, both denoting 'above, upon.' To this pattern belongs l^eṣelaʿ, literally, 'at my rib.'" (Psalms I, 237). On this basis he suggests to translate בידו here and לצלעו in 18:12 also with 'at my side.' This translation is accepted. Instead of translating יום־חשך 'the day of darkness' the writer suggests the possibility to read 'Yam-Darkness,' a double name for the underworld, on the basis of the many other references to death in this chapter and especially in verses 21-24.

272/24 צר, מצוקה and מלך serve as names for death. The origin of the hapax legomenon כידור is not yet clear, it is usually taken from Arabic كَرَّ VII 'rush down (hawk), 'in the meaning 'onset' (KB, 433; cf. J. Reider VT 2 (1952), 127). But it may also be possible to relate it to Ugaritic kdr 'vulture,' cf. Syriac ܟܘܕܪܐ (UTG, 1201). Such a translation would provide a logical parallel to איה 'vulture' in v. 23. עתיד is joined to מלך, expressing one concept, 'king-hero,' by Tur-Sinai (see, 255; cf. Is. 14:9; cf. Arabic عَتُودٌ 'young he-goat, leader,' KB, 747).

If the problematic כ of מלך and the ל of כידור are both taken as emphatic, the following translation results: 'The King, the Leader of the Vulture(s) shall overwhelm him.' The reference would then be to falconry, the sport of the gods (Baal, Anat) and kings (cf. n. 189). There may even be the possibility to translate עתיד לכידור as 'skilled for (in) falconry.'

273/26 Note the military nuance of ריץ here and in Job 14:14, Ps. 18:30, 59:5, cf. UT, 49:I:22-24, dq anm lyrz ʿm bʿl lyʿdb mrḥ ʿm bn dgn, 'One of little vigor cannot charge like Baal, wield a spear like Dagan's sone.' (so in Psalms II, 68, cf. Psalms I, 308).

274/28 All three nouns, גלים , בתים , ערים , refer to graves, cf. notes 59, 67, 148, 165. ישבו is read יָשֶׁבהּ as often in biblical Hebrew (see S. Mandelkern, 1154) and the ל of למו may again mean 'from'. Cf. verses 29 and 30 for the continuation of this thought.
Blommerde suggested the possibility of ישב ל meaning 'to dwell in,' comparing Amarna ašabu ana 'to dwell in,' and ʿzb / šyt l 'to put into' (Bl., 76, VI.2.F, 22).
בתים he read as בֹּתִים (Bl., 77, cf. Ugaritic bwtm, 'houses,' UTG 463).

275/29 The hapax legomenon מנלם is pronounced unexplained by several scholars (cf. e.g. Fohrer, 264). Tur-Sinai takes it as מנ למו 'of that which is theirs.' But Dahood states: "Zorell (after Saadya) compares it with Arabic manāl, 'res acquisita,' from nâla (û), 'to give, donate,' but in the sixth form, 'to receive, acquire.' The root very probably appears in Is. 33,1...This definition nicely balances with yeʿšar and ḥêlô....The apparent suffix in mnlm is really the enclitic mem used to balance the suffix of ḥêlô; this practice may be documented in Is. 33,2; Mi 7,19; Pss. 10, 17; 12,8; 65,10; 109,13; Job 36,15. ... Our vocalization m^{e}nōlem inserts an epenthetic vowel between the substantive and the enclitic mem." (NWSPJ, 61). ארץ is another instance of this name for the underworld, cf. the use of חשך in v. 30.
Dahood's translation of this verse is accepted (ibid., 60; cf. Psalms I, 302).

276/30 חשך . שלהבת, and חור are used here as names for the underworld. In Ugaritic the causative is regularly formed with š, שלהבת (only here, Ezek 21:3 and probably Cant. 8:6) may be explained as a nominal š causative (Feinberg, 65, cf. Job 1:20 for a verbal (š) form).

ינקתו, in parallel with פיו, probably refers to 'offspring.' The לא of the first colon extends its force also to the third colon. יסור is read as the passive and the ב of ברוח in the meaning 'from.'
Dahood has also proposed the occurrence of the double duty negative in this verse and the meaning 'from' for both ב and מן (cf. 37:10), and revocalizes רוח to רֵוַח 'space, expanse' (cf. 41:8) and translated:
'He will not escape from the Darkness,
His shoots the Flame will wither,
Nor will he escape from its massive mouth.
For the repetition of the same verb יסור in the first and third colon he referred to UT, 67:VI:20-22, ytlṯ qn drʿh yḥrṯ kgn aplb kʿmq ytlṯ bmt, 'He harrows his forearms, he plows his chest like a garden, like a valley he harrows his back', where ytlṯ is followed by ytlṯ in the third colon, (HUL VII, 343). My suggestion to read שלהבת as 'the Flame' is now confirmed by Dahood. Parallel with חשך, שלהבת therefore may very well be another term for the underworld, 'the Broadness, Expanse.'

277/32 With Pope תמורתו is taken over from the previous verse and תמלא is read as תמל 'wither' (Pope, 113, but cf. Dahood, Bib 47 (1966), 282).

278/34 אש 'Fire' and גלמוד 'Sterility' are interpreted as names for the underworld, cf. the use of שלהבת 'Flame' in v. 30, parallel to חשך 'Darkness,' and גלמוד in 3:7 (see note 47).
עדת חנף and אהלי שחד are parallel, it may be therefore that עדת may come from a word related to Ugaritic ʿd 'Schutz,' = 'protection, shelter,' cf. Arabic ʿāḏa 'Zuflucht nehmen,' = seek shelter, refuge, and מעוז 'place of safety, fort.' (WUS 2000). The verb אכלה serves double duty also for the first colon. Cf. also the discussion on 18:15 and SNWSWJ, 312-314. Note the plural of אהלי, 'tents of,' which can be taken as a singular in the translation (cf. UHP, 37; Psalms I, xxiii, 128. 262.290, accepted by Bl., 77. IV.6, 12). The abstract noun שחד can be translated as a concrete noun because of its parallel with the concrete חנף (cf. Psalms I, 32-33; so also Bl., 77).

CHAPTER 16

279/2 In 13:6 ריבות is taken as 'plea,' (Pope, 94), 'pleadings' (Tur-Sinai, 222) or 'Streitrede' (Fohrer, 234) from the feminine ריבה, from the root ריב. It is surprising that apparently no scholar has applied this reading also for the רבות here, though there seems to be no reason not to do so, on the contrary, it fits the context perfectly. The writer suggests to vocalize רִבּוֹת and translate 'plea, argument, appeal,' or 'dispute.' The ending-ot is again the regular Phoenician singular absolute ending, see note 231.

280/4 Feinberg states: " ב, in the Ras Shamra texts it often takes the enclitic -ma. This preposition with encliticnis seen in Job 16:4, 5, 19:16, and 37:8. (Feinberg, 15, cf. WUS, 486.

281/6 מה in Ugaritic means 'what?' (UTG 1437). This meaning was only recognized for Is. 21:11, but Dahood suggests it also for this passage. And "As frequently in Job (cf. Psalms I, 11), the suffix of minnî refers to the third person singular, as in Phoenician." (HUL, 416, accepted by BL, 77, III.1, 8). Pope takes the מה as the negative (Pope, 116; so also Fohrer, 278; but Tur-Sinai takes it as 'what', 262). Dahood counters: "While this is possible, the word-order mah-mminnî favors the partitive interpretation of mah. Were it negative, one would expect mah yahᵃlōk minnî." (ibi., n. 1). Dahood's translation is accepted.

282/7 For the various translation attempts see Pope, 116; Fohrer, 278; Tur-Sinai, 264. Most of the problems seem to disappear when the change of the third person singular (הלאני) to the second person singular (השמות) is explained as quite proper in impatient speech (cf. esp. Psalms I, 34 and 134 for biblical and Northwest Semitic examples; cf. also Psalms II for the shift from first to third person, 83f., 101; shift from second to first person, 337; shift from second to third person, 27; shift from third to second person, 34, 196f., shift from singular to plural, 61). The subject is taken to be God (cf. verses 8, 9 and esp. 11). For Ugaritic ʿd, ʿdt 'assembly' see UTG 1816.

283/8 The ל of לעד is taken as an interjection (cf. UTG 1340, IV). Job complains that his witness is doing exactly the opposite of what is expected of him. Instead of defending him, cf. 19:25, he is destroying him. Note the use of עדתי v. 7., and עד here. For the frequent occurrence of the *lamedh* vocativum see the indices in Psalms I, 327 and Psalms II, 394.

284/8 The problematic כחשי has been taken to mean 'lie' (Tur-Sinai, 265) or 'leanness' (RSV; Pope, 114). But this last meaning would only be attested here and in the verbal form in Ps. 109:24. The most plausible solution seems to be, for the moment, to follow Guillaume. He relates כחש(=כחד) to Arabic جَحَرَ 'denied, was niggardly, scanty, stunted, in a poor way,' and جَحْشَ 'craftiness.' The interchange of ש and ד is no problem. cf. כחד and כחש 'quaked.' Guillaume states: "The Aramaic meaning of leanness is poorly attested. Ps. 109:24 might well mean 'My flesh is scored, or cracked (cf. جَحَسَ skinned, scratched) from lack of oil' and such an explanation of כחשי... would be apt to describe Job's sufferings in Job 16:8." (HAL, II, 18).

285/9 אפו could be the normal אֵפוֹ 'then, so,' so,' cf. Ugaritic *ap* II 'also' (UTG 297), which is often employed as an emphatic conjunction 'also, surely, and' (see Psalms II, 340). Cf. also the occurrences of פ 'and' in Hebrew and Ugaritic (see the indices in Psalms I, 322; Psalms II, 387). אפ(ו) is probably just the פ with a prothetic א.

286/9 טרף, עלי, and צרי are taken as divine names. They follow the divine name עד 'witness' in v. 8. Verse 9 describes actions which are completely contrary to the duty of a witness or defender. Job charges God of not doing his proper task. טרף should be read טֹרֵף here. Dahood suggests such a vocalization for Ps. 76:6, translating 'The mountains of the Lion...' namely the Lion of Judah, i.e. God. 'The Render' is then not only a poetic name of the lion but also of God. Dahood states: "Biblical poets predicate *ṭārap* of God in Ps 1:22; Hos v 14, vi 1; Job xvi 9, while Job xxxiii 39-40, in collocating *ṭerep*, *m^{e}ʿōnōt*, and *sukkāh*, shows that *ṭōrēp* in our verse does not derive from the psalmist's incompetence." (Psalms II, 219).

287/9For the possibility of reading עלי as 'the Most High' see notes 153, 175.

288/9Dahood would like to read צר in the meaning 'knife of flint' here as he does in Ps. 89:44, which makes perfect sense there because of the parallel to חרבו 'his sword' (Psalms II, 319, cf. Psalms I, 46). But the writer would rather prefer to take צר in the usual meaning, 'enemy' in parallel to טרף and עלי as referring to God.
Dahood translated: "He (Yahweh) sharpens his (third-person singular suffix *-i* blade," and compared UT 137:32, *hrb ltst*, 'the sharpened sword' (See Psalms I, 46). Blommerde accepted Dahood's reading of צרי with the suffix of the third person (Bl., 77, III.1, 8, noting also that a similar translation was already proposed by G. Bickell, *Das Buch Job*...uebersetzt (Wien 1894), 33) For ל in -ל as 'against cf. Bl., 77, VI.2.D, 21.

289/10 The subjects are probably 'the Vicious' and 'the Wicked' of verse 11. Cf. Ps. 5:10; Is. 5:14 and for a Ug. parallel see Oberman, *JAOS* 66 (1946), 24.

290/11 In this context the עויל and the רשעים are not thought of as human, but as the helpers of the underworld and death. God uses them to bring Job pain and sickness.

291/11 על parallel to אל is again taken in the sense of 'Almighty.' Cf. v. 9 and notes 153 and 175.

292/12 According to Driver פרפר is best explained after Arabic فَرْفَرَ 'shook (out), tore, mangled (e.g. sheep, goats)' and פצפץ "in the light of the Arab. *faṣfaṣa-ʾl ʿiḍáma* 'separated the bones, dismembered'" (*VTS* 3 (1960), 78). Job complains that God is treating him like a wild beast its prey.

293/12 On Yahweh and his relationship to the Canaanite god of pestilence see n. 123 and Psalms I, 235.

294/13 רביו 'his Archers,' from the root רבב 'to shoot arrows' (so Psalms I, 19; cf. Pss. 3:7, 18:44, 89:51 and Gen. 49:23). For the image cf. n. 123.

295/13 Another instance where the Hebrew serves to elucidate obscurities in the Ugaritic text. Dahood states: "'He pierces my kidneys' suggests that *tqr mtnh* (ʿNT pl X:V:14) be rendered 'they pierce his loins' or 'his loins are pierced' where *tqr* would be the imperfect from the root *nqr* 'to bore, hollow out'. Such an understanding of the text would lend support to the view of Cassuto and Pope that this mutilated text preserves the account of the emasculation of El. (2) See M. Pope, *El in the Ugaritic Texts* (*VTS* II), 30-32." (SNWSWJ, 318). Cf. Job 20:3.

296/13 מררתי is a hap. leg. Parallel to כליותי it is usually translated 'gall-bladder' (cf. Job 20:14.15). But the meaning of כליה itself is not beyond doubt. It is usually rendered 'kidneys' but it also means 'the innermost, most secret parts of man' (KB, 439). It may be therefore that Job refers to the loss of his sexual power (cf. n. 295), so מררתי 'my strength, power' (for מרר in the meaning 'strong' see notes 40, 42, 182).

297/13 Another instance of ארץ in the meaning of underworld.

298/14 Dahood has discovered another instance of פ 'and' in this verse (for others see notes 176, 184). He reads עַל־פְּנֵי־פָּ־רֶץ (Psalms II, 68; cf. Psalms I, 308; accepted by Bl., 7 VII.9, 32. But most recently, at the meeting of the Society of Biblical Literature in Toronto, November 1969, he has added the observation of the chiastic arrangement in this verse.
יפרצני is chiastically parallel with ירץ and פרץ with פ־רץ. An added glimpse of the poetic strength of the poet is seen when the last two words are vocalized פָּרֵץ and פָּ־רֹץ the infinitive absolute. Dahood reported that the reading פָּרֹץ was suggested to him, a few weeks prior, by Y. Yadin, to achieve the chiastic parallel also in the use of the grammatical form. Note that the י of יפרצני does double duty also in the second colon.

299/15 The meaning of the hap. leg. עללתי is now clear from the Ugaritic *ǵly*, 'to lower' (UTG 1965) and *ǵll*, 'to enter, wade in' (UTG 1968). This reading is accepted by Fohrer (Fohrer, 280), Pope translates 'thrust' but gives no explanation (Pope, 115). For a discussion of the Ugaritic verbs see Gray, Legacy, (1965), 268; S. Rin, *Acts of the Gods*, XV, reprinted from *BZ NF*., 7 (1963), 23; Driver, CML, 85. It should be noted that neither Rin nor Gray refer to Driver, and Gray does not refer to Rin, and no one refers to Feinberg, who discussed the Ugaritic word already in 1945 (Feinberg, 32).
For קרן in the meaning 'forehead, face' see J. M. Sasson, *VT* 18 (1968), 385 n. 3 and Driver, who lists Ugaritic *qrn* as 'horn, ray, brow' and states: "So Hebr. *qeren* 'horn'

and 'ray' (Hab. iii 4) and 'forelock, forehead' (Jb. xvi 15) like Arab. qarnu 'horn, ray, lock of hair, side of head.'" (Driver, CML, 143 and n.34).
Because of the use of צל-מות in the next verse, עפר may be an allusion to the underworld.
Note also the expression לארץ מררתי in v. 13 and בעפר קרני here.

300/16 For עפעפי 'my pupils' cf. n. 52. Note the use of the numerous words for parts of the human body in this chapter.

301/18 Another instance of ארץ in the sense of underworld, cf. the words of underworld in verses 13, 15, 16, 22.

302/18 For מקום in the meaning 'burial-place, grave' see NWSPJ, 61, where Dahood lists Northwest Semitic and Greek parallels; HUL V, 431; QNWSP, 360 n. 7; and notes 148, 166. Dahood suggests to read the י of צעקתי as the third singular masculine suffix -y, 'its cry,' namely the cry of Job's blood (cf. Gen. 4:10), opposing the suggested emendation to צעקתו (so BH; NWSPJ, 62; QNWSP, 353 accepted by Bl. III.1, 8 cf. Gen. 4:10). But though this is preferable, because of the parallel דמי one could also read outcry.' Job does not want his questions and accusations to be silenced by his death, but he wants to live until he receives a reply, because it is impossible for him to communicate with God from the underworld.

303/19 For the different readings and interpretations of these difficult but extremely important verses (19ff.) see Pope, 117f.; Tur-Sinai, 269f.; Fohrer, 279f.
בשמים and במרומים are chiastically parallel and are used to emphasize God's remoteness, distance and majesty. These words provide a striking parallel to one of Anath's titles. Dahood states: "Gordon cites from RS 24.252 one of Anath's titles, bʿlt šmm rmm (UTG 1291a), that reveals a kinship with Phoenician religion of the first millennium and suggests that Job 16:19 alludes to this ancient title." (HUL III, 313, cf. n. 100).

304/19 Furthermore the writer suggests to read עדי-ושהדי מליצי-רעי , אל-אלוה , in verses 19 and 20 as three pairs of composite titles to God. For the breakup of stereotyped titles and expressions, such as here the chiastically parallel עדי-ושהדי, see e.g. Dahood, Bib 48 (1967), 545 and the literature listed there.

305/20 For גם in the meaning 'in a loud voice' see n. 27. The colloquial English phrase 'for crying out loud' is chosen purposely to illustrate Job's desperate situation. The translation is reinforced by 'my eye drips' = 'I am crying, weeping' of v. 20, or 'I am exhausted', cf. n. 306.

306/20 דלף in Ugaritic means 'exhausted,' cf. also the Akk. dalpu 'oppressed' and mu-dal-li-pu 'oppressor' (UTG 666, Feinberg, 19). It is therefore tempting to ponder if in דלפה עיני there may not be hidden a corruption of 'the Oppressor of my eye' = 'me,''=my Oppressor', another name for God, which would tally with צרי 'my Enemy' of v. 9.

307/21 If עם is taken in the meaning 'the Strong/ Wise One' (see n. 216) most of the problems of this verse disappear and another composite title joins the three previous ones in verses 19 and 20.
For ל in the meaning 'concerning, for' see KB 465a, 19, and WUS 162 for l as 'betreffs' (= concerning, with regard to).

308/22 The expressions שנות מספר and ארח־לא־אשוב are taken as names of the underworld. Dahood states: "The repointing to misappēr permits the much more convincing translation, 'For years beyond number will come', a description of Sheol that accords with Qoheleth's concept in 11:8,... 'And let him remember the days of Darkness: many indeed will they be'." (HUL V, 429, cf. Job 36:26 accepted by Bl., 78, cf. 15:20, for מספר = missappēr cf. Bl., VI, VI.3, 32). The א of אשוב is either dittography or a prothetic א and לא־אשוב is then another composite name of the underworld.

CHAPTER 17

309/1 Discussing ידין of 36:31 Dahood states: "...the impressive list of dialectal pairs involving the d-z sounds permits one to surmise that yādîn is dialectal for yāzîn (hiphil). Such pairs include: ḥdy-ḥzy, 'to see,' ydʿ-yzʿ 'to sweat,' dky-zky, 'to be pure,' ndr-nzr, 'to vow,' pdr-pzr, 'to scatter.' Especially relevant to the present discussion is the pair dʿk-zʿk, 'to go out, be extinguished'; dʿk occurs four times in Job, but in 17:1, the hapax legomenon nizʿākû is attested. It is a mistake to emend it." (NWSPJ, 72; cf. Psalms I, 7, Psalms II, 278-279, 135).
Guillaume relates נזעכו to the Arabic أَزْعَكَش 'short.' (HAL V, 15).

310/1 The ם- of קברים may be the enclitic -m as Pope suggests (Pope, 120).

311/2 This is another difficult verse, cf. Pope, 119, Fohrer, 279, Tur-Sinai, 272. The root המר has often been related to Ugaritic hmr 'gullet, throat,' and to Mot's city hmry (UTG, 779; Cassuto, IEJ 12 (1962), 81; Pope, JBL 83 (1964), 277). Dahood, referring to Tromp's dissertation states: "This root has recently been recognized by Nicholas Tromp (unpublished) in a "Northern" dual form in Job xvii 2, ʾim lōʾ hattillēm (MT hᵃtūlîm) ʿimmādī ūbᵉhamīrotēm (MT ūbᵉhammᵉrōtam) tālīn (MT tālan) ʿēnī, 'Indeed the two mounds are before me, and in the twin miry deeps my eye will sleep.' For the vocalization tillem, see UT, 51:VIII:4, ʿm tlm ǵṣr arṣ, 'toward the two mounds at the edge of the nether world.'" (Psalms, I, 279, and cf. now Tromp, 55; accepted by Bl., 78, for northern duals cf. Bl., IV.4, 12 and also I.4; II.3, 6).

312/3 The shaking of hands as a gesture for ratifying the giving of a plege is an old custom already attested in the Ugaritic texts (Fohrer, 293 n. 26; L. R. Fisher, JSS 3 (1958), 115f.). For עָרְבֵנִי read עֲרֹבֵנִי, so Pope, 120, Fohrer, 281.

312a/5 For the difficulties of the first colon see the commentaries. Blommerde's translation seems the best. He read יגיד רעים as a relative clause without a pronoun

(Bl., 79, VIII.1, 34; so also Pope, 119, and others), הגיד with the meaning 'to denounce' (cf. Jer. 20:10), the suffix of בניו as doing double duty also for רעים (Bl., 79, III.6, 10), לחלק as the emphatic lamed (Bl., VII.5, 31) followed by the precative perfect (Bl., V.10, 17) relating חלק to the Ugaritic ḫlq II 'to perish (UTG 969; HUL II, 408; Psalms I, 35.73.99.207.218), which balances the jussive תכלנה (as elsewhere, cf. Psalms I, 250).

313/6 Dahood has recognized that משל here is an object, parallel to תפת . He reads לְמֹשֶׁל and translates "He has made me the butt of peoples, and I have become a target before them," and he continues: "tōpet, a by-form of mōpet, parallels masal, 'the butt' (cf. the two senses of 'butt' in English: object of ridicule as well as a wall of earth behind the targets of a target range). That māšāl denotes a concrete object follows from the predicate hiṣṣīganī which denotes 'to set, fix.' In other words, the pair māšāl and tōpet semantically equals Ezek xiv 8, lᵉʾōt ūlimᵉšālī-m, 'for a mark and a butt.'" (Psalms II, 173).

314/6 עמים 'Strong Ones,' = '(Troops),' is taken from the root עמם 'to be strong, wise,' as referring to the helpers of the underworld in the service of God, who are taking Job as their target for their shooting exercises, i.e. causing the sicknesses and pains of Job (cf. n. 216 and 7:20, 16:12-13. Note the parallelism of ל in למשל // לפנים , therefore פנים rather than לפנים . The parallel לפנים may not mean 'in front of them,' reading לפניהם , but either 'their fury' (for this meaning of פנים cf. Psalms I, 55.97.207 and esp. 133f; Psalms II, 220) or because of the parallel with עמים 'Troops,' 'the Furious Ones,' referring to the helpers of the underworld.
Blommerde has been able to propose another possible translation. לפנים he took in the meaning 'ancestors' (Bl., 80, VI.2.H, 22), parallel to עמים, which he derived from עם II, 'relative,' explaining it as a plural + suffix of the first person, which he took as doing double duty also for לפנים (Bl., III.6, 10), followed by the enclitic mem (Bl., 80, VII.7, 32). תפת , which still is uncertain he derived from the proper name תפת , the place where Moloch was worshipped (2.K. 23:10, Jer. 7:31.32, 19:6, 19:11-14) with the meaning 'shame! (cf. Jer. 19:12.13).

315/7 It seems that a verb is missing in the second colon. Sarna is able to restore one, he states: "The difficulty lies in the final -m (of כלם). If this be taken as the enclitic, we have the superior reading (ם-)כל — (kālu-m). The translation then is: 'Mine eye is dimmed by reason of vexation, and all my limbs fail.'" (JJS 6 (1955), 110; accepted by Bl., 80, VII.7, 32). Because of the many other references to the underworld in this chapter כעש and צל are also interpreted in this way. צל may even be elliptic for צלמות.
The כ of כצל in parallel to the מ of מכעש , 'by reason of, because,' it taken as an asseverative כ .

316/8 זאת and חנף are in parallel. זאת could again be taken in the meaning 'insult.' (see notes 21, 29, 30, 118, 203). There is even the possibility that the abstract noun זאת , balanced with the concrete noun חנף , should also be taken as a concrete noun, 'insulter, offender.' (for this grammatical device see the indices in Psalms I, 325 and Psalms II, 389 under 'Abstract noun balanced by concrete noun'). Scholars find it difficult to integrate verses 8-10 into the speech of Job (Pope, 121, Fohrer, 281), but it is possible that Job means his friends by the 'righteous' and 'innocent' and himself by the 'insulter' and 'impious', i.e. his friends call him an 'impious' and an 'insulter'. Job counters with v.10 saying, you are not so wise and righteous as you think you are.

317/9 אמץ, as a noun, is a hap. leg. Cf. Ugaritic amṣ.yd, 'strong of hand,' (1001:14; UTG 228; UHP, 51). This verse is a bitter reproach of the friends. All the so-called righteous and innocent and clean-handed can do, when faced with a so-called impious and insulter, is to turn away from him and increase their so-called righteousness, without any change of heart, without realizing that they are not pure and wise themselves.
Blommerde interpreted דרכו , parallel to אמץ , also as 'force, strength' (Bl., 81, III.6, 10) and added the following thoughts: "Because of the misery which has befallen the just Job, the righteous are astonished, this is against all rules; they have to cling to their force to defend themselves against this trial of their faith; cf. my rendering and explanation of 5,2-3; there the temptation comes from the other side, sc. the prosperity of the wicked which could make the just jealous." (Bl., 81).

318/10 The difficult words in this verse are כלם and תשבו. כלם is usually emended to כֻּלְּכֶם 'you all,' and ובאו shows that the preceding verb form should also be an imperative; the ת is therefore superfluous. Fohrer does not even translate this verse (Fohrer, 279) and Pope accepted the doubtful translation of the RSV, changing it somewhat (Pope, 119). The only attempt to cope with the problems comes from Tur-Sinai. He states: "The correct word-division is, therefore: כָּל-מַה שֻׁבוּ וּבֹאוּ נָא 'Whenever (ye want), come back again', Here, too, an ancient Aramaic form, כל-מת, in Hebrew כָּל-מָתַי =Syriac כלא-מתי, talmudical כל אמתי 'at any time,' always', was not recognized." (Tur-Sinai, 280f.).
But there is another possibility without resorting to Aramaic. It is possible to read כל-מת 'any man,' taking מת as the noun מת 'man, husband', cf. Ugaritic mt (UTG 1569). כל-מת is used then similarly as כָּל-פֶּה 'the whole mouth,' (Is. 9:11,16), and בְּכָל-לֵב 'with the whole heart' (2.K. 23:3), i.e. כל, preceding an indetermined noun, in this case מת (cf. KB, 435, כל no. 3). This reading has the added advantage of the parallel מת and ם:ה.

319/11 מורש is a hap. leg., usually translated 'desire' from a root ארש. But on the basis of the interchange between primae yod and primae aleph nouns (Psalms I, 95; Psalms II, 86, מורש could come from the root ירש 'subdue,' take possession' and be related to יְרֻשָּׁה 'possession,' therefore מורש לבבי 'my cherished possessions.'
For the different translation proposals see the commentaries, esp. Pope, 119. Blommerde's translation seems best. He read the construct יְמֵי with זמתי being its genetive, the construct chain being interrupted by the verbal form עברו (for examples cf. Hos. 8:2, 'We acknowledge you as the God of Israel;' Hos. 14:3, 'Take all the iniquity away;' and for the construct chain interrupted by the suffix, cf. Bl., III.5, 9; by a preposition, cf. Psalms I, 52.97.152). מורשי he derived from ארש, to desire,' cf. Ugaritic ʾrš, 'request' (UTG 379, cf. ארשת in Ps. 21:3 and ירשת in Ps. 61:6, with the י instead of the א (א often drops out in Job, cf. Bl., I.3, 4). For another possibility, proposed by Blommerde cf. Bl., 81, n. 135.

320/12 אור may again carry the meaning 'sun' (see notes 38, 51, etc., see index), and חשך is again the name of the underworld (see notes 39, 103, etc., see index).

321/13 For קוה 'call' see note 50.

322/13 שאול ביתי seems to be the outcry of Job, cf. v.14
For the non-phonemic interchange of ב and פ in רפד//רבד cf. Bl., 82, II.2, 5.
The motif of the underworld as a house with beds apparently occurs also in Ugaritic. Dahood commenting on Ps. 88:6 stated: "Relating hpšy (MT pointing hopšī is dubious) to Ugar. hptt in 51:VIII:7-8, wrd bt hptt ars, "And go down to the netherhouse of cots,' which evidently equals II Kings xv 5 (=II Chron xxvi 21), bēt hohapšīt. Scholars dispute over the precise meaning of Ugar. sense proposed for hpšy in the psalm and with the motif of Sheol as a place of beds in such texts as Ps cxxxix 8, "If I make Sheol my bed, you are there"; Job xvii 13, "If I call Sheol my house, spread my couch in Darkness"; Prov vii 27, "the rooms of Death." In support of this definition of hpš one may cite the difficult phrase in Ezek xxvii 20, bidgē hōpeš l^{e}rikbāh, "bedspreads for riding." Tromp, Primitive Conceptions, 192-94 (wrong, correct pages are 157f), reviews the recent etymologies proposed for this vocable." (Psalms II, 304).

323/14 Note חשך in parallel with שאול.

324/14 שחת, a name of the underworld; see notes 144, 186, 192, 193.

325/14 רמה refers to Leviathan, cf. note 144.

326/14 For a similar expression in Ugaritic cf. Krt:127:35, 36, "Sickness is as thy bedfellow, Disease as they concubine." (Gray, Legasy, 150; Gray, The KRT Text, 28).

327/15 Job is speaking about his death in this chapter, it may therefore again be possible to take תקותי in the meaning 'end, death' (cf. notes 105, 111, etc., see index). Guillaume relates תקוה to the Arabic تَقْوَى 'piety.' (HAL, IV, 16). Blommerde noted again the emphasizing construction of a word in the first colon being repeated in the second one, but then with the emphatic waw (Bl., 82, VII. 3.B, 29), interpreting the suffixes of תקותי as datival (Bl., 83, III.3, 9).

328/16 This difficult verse has received the most plausible treatment by Dahood. He states: "The key to the understanding of these verses (15-16) lies in baddê which is contracted from ba-yadê, just as Ugaritic-Phoenician byd becomes bd, and Amarna badiu stands for an original ba-yadihû. Among other texts that mention the hand of Sheol are Ps 49, 16...Ps 89,49, and Hos 13,14. This contracted form also occurs in Is. 16,6=Jer 48,30... None of the Ugaritic texts speak of the hands of Mot, but there is mention of his throat in 67:1:6-7,...'I have indeed gone down into the throat of Mot,' and of his mouth in 67:II:4." (NWSPJ, 62; cf. Psalms I, 189; accepted by Bl., 83. "The form t^{e}rēdannâ is third fem. sing. of the modus energicus, like Jgs 5,26, tišlāhannâ,...In the sense of 'when,' ʾim is attested in 7,4, ...'when I lie down,' and frequently elsewhere." (NWSPJ, 63; PNWSP, 4, cf. n. 143; accepted by Bl., 83 V.5, 15). For a discussion on 'to go down, descend' see HUL VI, 359f. and NWSPJ, 63. Dahood's treatment is accepted by Pope (Pope, 112), and here.

עפר in parallel with שאל is clearly another name for the underworld in this verse, cf. notes 83, 84, 94, etc., see index.

CHAPTER 18

[329]2 The hap. leg. קנצי is a problem. The most plausible suggestion for its reading comes from Tur-Sinai, he states: "Frdr. Delitzsch in his commentary was right in comparing Accadian qinnazu, only that the meaning of this word was not clear at the time. We now know that it means 'whip'...'To put קנצי' to something means therefore 'to urge it foreward with the whip'. So here: How long will you urge words onwards as it were, with a whip? Gently! Let us talk until you have understood." (Tur-Sinai, 285f.). For other explanations see Pope, 124, Fohrer, 297, Driver VTS 3 (1960), 79.

[330]/2 מלין is not necessarily an Aramaism. Gordon states: "...the impact of the northern dialects on postexilic, and indeed on all postbiblical Hebrew, is enormous. (The m. pl. suffix -în, so common in postbiblical Heb. is not due to Aram. but to dialectical Canaanite. It is normal in Moabite, and dialectical in non-Judean O. T. compositions such as Prov. 31:3 (מלכין) and Job 18:2; 26:4; 34:3; 38:2; etc. (מלין))." (UT 10:11, 99 n.1).

[331]2 The plurals תשימון and תבינו are difficult, if Job is addressed. The best explanation comes from Tur-Sinai, who takes this verse as a summary of Job's utterances, which Bildad quotes, at the outset, in order to reply to them (Tur-Sinai, 285).

[332]/3 For במה, 'back, animal' see Albright's classical discussion in VTS 4 (1957), 255-257 and HUL I, 302.

[333]/3 נטמינו is an internal hiphil (GK, § 53d; Psalms II, 43f. Guillaume related it to Arabic طمطم 'having a bad pronunciation,' and Egyptian طمطم 'stammered,' and translated 'Why are we regarded as beasts who are unable to express our meaning?' (HAL, III, 4). For the reading of the niphal נטמנו from טמן, 'to hide,' see Bl., 83.

[334]/3 The ם of בעיניכם is an enclitic -m, as suggested by Dahood, therefore '(why) must we hide ourselves from your sight?' (Cf. Job 29:8, 'The young men saw me and hid.' (Psalms, II, 44 so also Bl., 83, VII.7, 32).

The ב is taken in the meaning 'from.' So also Bl., 83, VI. 1.A, 19).

335/4 The force of the ב of בעיניכם may extend to this colon.

336/4 ארץ refers again to the underworld. The parallel צור may refer to the mountain of God, Zaphon. Bildad's question then is quite forceful: 'Do you want Heaven and Earth=Underworld, do you want the whole created order be rearranged according to your notions?'

337/4 For עזב II, 'order, arrange,' see Dahood, JBL 78 (1959), 303-309, esp, 306, and notes 134, 190, 197.

338/5 אור, in parallel with שביב, and in v. 6 with נר seems conclusive enough to read אור as referring to the sun, the light=the flame=the lamp=the sun, cf. Gen. 1:14f.

339/5 רשעים is read as רשע־י־ם by Dahood, with the enclitic -m and the genetive ending י (see Psalms II, 112 for other examples of the genetive ending, e.g. Job 24:3, cf. also HUL V, 437, Job 20:17 so also Bl., 84, for genetive endings see Bl., IV.1, 11 and for the enclitic mem see Bl., VII.1, 32). The parallel אשו therefore may be the word איש , in the Phoenician spelling. The ו should then be read with אור of the next verse, parallel with ונרו .

340/5 One of the duties of a son in the Aqht text is that of guarding the home and maintaining its security. Gaster states: "...the extinguishing of household fires (or lamps) is a common metaphor in Hebrew for domestic or personal misfortune; compare, for example, Job 18:5-6... 21:17...Proverbs 13:9; 24:20...20:20...II Samuel 21:17... Similarly, in Arabic idiom, the extinction of a light is a synonym for disaster." (Thespis, 335f.).

341/6 Note that the verb חשך is used. The noun חשך usually refers to the underworld in Job.

342/7 עצה can also mean 'council,' see n. 198. For the idea cf. Krt 127:25ff. where Keret's son Ysb wants to dethrone his father because of his sickness and loss of power.

343/8 רשת and שבכה are taken as names for the underworld and death. For שבכה cf. Arabic شَبَكَ 'interweave;' شَبْكَة 'net;' شِبَاكٌ 'lattice-work, cf. 1.K.7:17 (KB, 913). Tur-Sinai explains: "שבכה means a network of twigs covering the pit into which the quarry is to fall;" (Tur-Sinai, 289).

344/9 פח and צמים are taken as names for the underworld. For צמים in the meaning 'nooses' see Driver, JBL 73 (1954), 133 n. 47 and cf. Psalms II, 53. For יחזק the passive could be read.
Blommerde accepted Driver's translation: 'A gin shall take hold of his heel, snares shall lay hand on him.' (JRAS (1948), 165; Bl., 84). He was the first one to observe that the suffix of עליו does double duty also for בעקב (Bl., 84, III.6, 10), but it is now possible to say that the suffix may be omitted because עקב is a part of the body (so Bl., 84, III.7, 10). Emendation to בעקבו is unnecessary.

345/10 חבל and the hap. leg. מלכדת may be another pair of names for the underworld, with datival suffixes (so also Bl., 84,III. 3,9).

346/11 What does בלהות mean? This is not a superfluous question, because the usual translation 'sudden terrors' rests on the assumption that the only verbal form, the piel pt. pl. מְבַלֲּהִים, Qere מְבַהֲלִים comes from the root בלה assuming a metathesis from בהל in Ezra 4:4, with the meaning 'dishearten.' There are ten occurrences of בלהות in the Hebrew Bible, five in Job alone: Is. 17:14, Ezek. 26: 21, 27:36, 28:19, Ps 73:19, Job 18:11, 14, 24:17, 27:20, 30:15. When these passages are checked, one finds that בלהות is conspicuously used, every time, with some figure of destruction. It is surprising therefore that בלהות was not connected with the common verb בלה 'wear out, consume" and בלהות would then mean 'consumptions, decayings.'
The ending ות- could be explained as an absolute ending ֹת- or as the Phoenician singular ending -ot, therefore 'Consumption, Decay.'
But would it also be possible to take בלהות as a composite noun? The occurrence of בלהות in parallel with צלמות in 24:17 stimulated this idea, which rests of course on the assumption that צלמות is a composite noun. If בל-הות then is taken as a composite noun, the first part is not

difficult to determine. בל is used mostly as a negative 'no, not,' but also as a positive 'surely' (KB3, 126; UTG 466). The second part הות could either come from היה , הוה 'to be, exist, become', cf. Arabic هوى or from הוה I, 'fall', cf. Arabic هوى 'fall, die' and in a derivation even 'to love.' Cf. the nouns הַוָּה Arabic هَوًى 'desire, greedyness'; הַוָּה cf. sy. hawtā Abgrund, Grube = ditch', ar. al-hawijat 'Hoellengrund =hell,' 'Verderben =destruction', Job 6:2, 30:13, 6:30, (KB3, 232); הוָה Unglück' = disaster. Or it could be related to the Ugaritic hwt, 'word' (UTG 756, Dahood approves of Pope's translation of הוות with 'words' in Job 6:30, (Pope, 55; UHP 56)). בל־הות, as a name of the underworld, or the king of the underworld, could then mean either 'Non-Existence,' 'Certain Destruction,' or 'No-Word=Silence.' Sarna, without a philological discussion, simply translates מלך בלהות of 18:14 'King of the netherworld' (JBL 82 (1963), 316, so also Hölscher, 'Höllenfurst' (Hölscher, 45). The most recent study of בלהות is by Tromp, 73f. and he stated: "In conclusion we may say that "infernal terrors" are closely related to the presence of Death: they are a manifestation of his devastating and surprising influence in evil circumstances. This fact corresponds to descriptions of danger as found in individual laments and indeed blhwt was found both in this literary type and in cognate genres ... so the translation "infernal terrors" is justified." (Tromp, 75).

347/12 רעב is a poetic name for Death. One could either vocalize רָעֵב or retain רָעָב and explain it as an abstract noun 'Hunger' for the concrete 'Hungry One' (Psalms, I, 203). The insatiable appetite of Death was a recurring theme in the literatures of many peoples, also in the Hebrew and Ugaritic literature. Gaster has collected a few important examples in Thespis, 206. To these Dahood would add Dt. 32:24, as interpreted by Gordis in JAOS 63 (1943), 178), Jer. 18:21, Job 18:12 and Ps. 33:19 (Psalms I, 203). Dahood explains verse 12 as follows: "...a notoriously obscure text...,'Let the Hungry One face him (ʾōnō is qal participle of ʾānāh, to meet,' followed by accusative suffix), with Death stationed at his side' (cf. NOTE on Ps xxxviii 18). On ʾēd, 'Death,' cf. NOTE on Ps xviii 19." (Psalms I, 203; cf. also Psalms II, 3). Though this is possible, it should not be overlooked that אונו is used is v. 7 and אנו could therefore be simply a defective writing of אונו . In addition, the 'generative power' is

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usually associated with the thigh, cf. Gen. 24:2, Ex. 28:42, Num. 5:22, Cant. 7:1 and woman was created from the 'rib,' of man, Gen. 2:21f.
For the translation of לצלעו 'at his side,' cf. Psalms I, 237 and note 271 on Job 15:23.

348/13 The most recent relevant observations on this verse have been made, by Sarna: "Let us now examine the phrase בכור מות in vs. 13. This has frequently been interpreted as 'fatal disease,' 'the terrors of death,' 'one doomed to death.' The Targum understood it as 'the angel of death.' In conformity with the mythological background there is no reason at all why בכורמות should not be translated, as Cassuto long ago suggested, 'the first-born of Mot,' alluding to the Canaanite figure associated with disease, destruction, and aridity (note 8, U. Cassuto, *The Goddess Anath* (Hebrew), (Jerusalem, 1951), 49)...Now there is no doubt whatsoever that Mot was the ruler of the Canaanite nether world. Several Ugaritic passages refer explicitly to Mot sitting on his throne in the depths of the earth (note 10, Ugaritic Texts 51:VIII:7-14; 67:II; 14-16). Similarly, Philo of Byblos observed that the Phoenician Mot was the counterpart of Pluto, the chthonian deity of the Greeks. Accordingly, one may identify מלך בלהות, 'king of the nether world,' with מות of v. 13. Mot's first-born' (בכור מות) would then indeed, occupy the same position in Canaan as did Namtar, the messenger (*mār šipri*) and the son of Ereshkigal in Babylonian mythology. He would be the demon of evil fate, the grim herald of Mot, assigned the function of driving the souls into Sheol (note 13, Both Namtar and Mot would thus fulfill roles analogous to that of Hermes 'Psychopompos' on behalf of Hades. It should be noted that no mention of Mot's 'first-born' has yet turned up in the Ugaritic texts. 'First-born' as a divine epithet is very common...). This identification of בכורמות puts the understanding of vs. 13 in a new light. It, too, may well be a reflex of Canaanite mythology." (*JBL* 82 (1963), 316).
For the insatiable appetite of Death see the references in Thespis, 206; cf. note 347; cf. UT 51:VIII:15-20.
In order to explain בד־ and בדי Sarna refers to UT 67:I:19-20, where Mot says: 'With both my hands I shall eat them' (*bklat*/ *ydy* *ilḥm.hm*). For the uniconsonantal *d*, 'hand', fossilized in *bd*. 'with, in the hand,' see UTG 633.
So Sarna translates: 'The first-born of Mot will devour his skin with two hands, yea with his two hands he will

devour (him).' (ibid., 317). עורו is taken as pars pro toto for the whole body. It may be possible to take בכור as a divine title and מות as in apposition to it: 'the Firstborn, Death/Mot.'

349/14 Cf. notes 347 and 348. For the use of מלך for 'Death' cf. Job 15:24 and 41:26. The subject of verses 13-15 is בכור מות and the verbs תצעדהו (v.14) and תשכון (v.15, cf. also תשורנו of 20:9) are vestigial third person masculine singular t- preformative imperfects according to N. Sarna (ibid., 317f.), but cf. next note.
For the poetic syntax of interposing a pronominal suffix in a construct chain see Psalms I, XXXIX f.,110; UHP, 15; Psalms II, 86; A. A. Wieder, JBL 84 (1964), 164, n. 30. For Dahood בלהות signifies "another poetic designation for the abode of the dead, a place of fear and chaos..." (Psalms II, 193; cf. HUL, VIII, 342). While Pope simply says: "Doubtless an epithet of Mot the god of death and of themetherworld, corresponding to the Mesopotamian Mergal and the Greek Pluto. The title may be taken to imply that Mot is ruler over a host of infernal spirits who seize the victim and hustle him into the presence of their king... The god Mot is termed the shepherd of the denizens of the underworld in Ps xlix 14, shepherd being an ancient royal title." (Pope, 126)..On the King of Terrors in comparative religion see Gaster, MLCOT, 792. Blommerde explained the verse as follows: He read מבטחו simply as a genetive depending from אהלו with its suffix standing between a construct state and its genetive (Bl., 85, III.5, 9; cf. Ps. 61:5, 'in your eternal tent'). The suffix of מבטחו could be deleted because of dittography from ותצעדהו. Following W. Moran (Bib 45 (1964), 82, n. 1) he read ותצעדהו as a third person plural masculine with prefix "t-" (Bl., 85, V. 6, 15), 'they march him, with an impersonal subject, which is paralleled by the impersonal passive in the first colon (cf. Job 20:8). The ending -ot of בלהות is explained as the Phoenician singular ending -ot (Bl., 85, IV.3, 11, cf. Job 27:20, where בלהות is construed with a singular verbal form).

350/15 For the quite different translations of this verse see Fohrer, 397 and Tur-Sinai, 292. The difficulty lies in the consonants מבלי־לו . Fohrer suggests to read לי־לית "Lilit,' the night demon (Fohrer, 298), while Driver asks if מַבְלִ(י)ל , מַבְלוּל or מַבְלוּל 'mixed brew' may be possible, referring to Assyrian exorcists, who used

herbs mingled with sulphur or mixed herbs for apotropaic rites and he translates: "mixed herbs shall lie in this tent, and brimstone be strewn on his dwelling place', he adds this "describes the owner as one accursed and requiring purification." (VTS 3 (1960),
The most convincing explanation however comes from Dahood (accepted by Pope, 126 and Bl., 85). He suggests that מבלילו is incorrectly vocalized and contains the Hebrew equivalent of Accadian nablu, Ethiopic nabal and nabalbāl and Ugaritic pl. nblat, 'fire, flames' (UTG 1599, cf. blʾ, 469). The לו is actually the lamedh of emphasis to be attached to the following verb (so also Bl., 85, VII 5, 31). and in view of וְעַל תְּשְׁכַּן of 11:14 he suggests to read the hophal תָּשְׁכַּן and he translates: 'Fire is set in his tent, indeed sulphur is strewn on his dwelling.' He refers to UT 51:VI:22-23, 'Fire is set in the house, flames in the pallace.', of which this verse in Job is then a nomadic echo. For the meaning of מבל 'fire,' he refers to Gen. 19:24 Ezek.38:22 and Ps. 11:6, and since words for fire are often feminine in the Semitic languages there is no problem with the form תשכן. But there still is a problem with the feminine יזרה and the masculine verb גפרית. Dahood refers to the obscure text 1.Aqht:I:10-11, where ḥrṣ and gprm seem to be in parallel. Ginsberg equated ḥrṣ with Arabic ḥurḍ or ḥuruḍ 'glasswort, potash, gypsum, quicklime' (in BASOR 98 (1945), 22 n. 58), and if he is right, Dahood thinks that the unexplained gprm may be a masculine noun meaning 'sulphur', which would solve the problem in this verse. For the understanding of the verse cf. Job 15:34 and 20:26 (SNWSWJ, 312-314).
אש and other words for 'fire' seem to be used quite often in a supernatural sense in Job (cf. only e.g. 1:16, 15:34, 18:5, 20:26, 22:20, 31:12) and because the poet apparently wanted to stress this point by saying 'a fire not fanned' in 20:26 it seems logical to take מבל and גפרית as another pair of names for death and the underworld.
אהל and נוה may refer to actual dwellings, but on the other hand they may also refer to the human body, to the human being, who may presently die, because death is near.

351/16 This verse seems to be a variation of the inscription of Eshmunazar, king of Sidon, lines 11-12, 'Beneath his roots dry up, above his branches wither,' (SNWSWJ, 314; CIC I 3:11; Tur-Sinai, 292). Cf. also Amos 2:9 and 2.K. 19:30, Is. 37: 31, Hos. 9:16 and esp. Job 14:8. The human body seems to be pictured as a tree,

therefore the roots may refer to the feet and the branches to the arms of a human being. The phrase seems to be a legal formula or curse. It occurs also in a Hittite text, (KUB=Keilschrifturkunden aus Boghazkoi, XXIX 1). Cf. also Malachi 3:19.
The formula occurs also in Ugaritic, Aqht:III:160f. 'May thy root not rise from the ground, Thy top droop into the hand of one who plucks thee' (Thespis, 367).

352/17 Cf. the observations by Cassuto, Exodus, 39.

353/18 For אור in the meaning 'sun' see notes 38, 51, etc., and the index.

354/18 For חשך as a name of the underworld, see notes 39, 103, etc., see index.

355/18 נדה means 'to hurl', cf. Ugaritic ndy 'to drive out,' (UTG 1616, cf. Akk. nadu 'to throw,' and Egyptian ndi 'to throw down,'). Dahood has studied this word in Psalms I, 190 (Ps. 31:18 'hurled into Sheol'), 224; Bib 43 (1962), 248-249; HUL V, 437.

356/19 לא·נכד, לא-נין and אין·שריד are taken as composite nouns, cf. notes 196, 207, 228, 229, 206, 346.
Pope's statement on this verse is very important: "Cf. Ps xxxvii. The extinction of a family line was a fate much feared. The Ugaritic epics of Danel and Keret, like the stories of Abraham, Samson, Samuel, John the Baptist feature the concern for lack of progeny. Levirate marriage and adoption were the devices to prevent this from happening. Polygamy and concubinage also were in part motivated by the desire to insure progeny and posterity." (Pope, 127).

357/20 יומו is probably elliptic for 'his day of death', not 'fate' (Pope, 127).

358/20 אחרנים and קדמני can now be translated 'they of the west' and 'they of the east,' respectively. "The basis for this opinion is the expression hayyam hāʾāḥarôn for the Mediterranean and hayyam haqqadmônî for the Dead Sea." (NWSPJ, 63; accepted by Pope, 127, but cf. Tur-Sinai, 292). אחזו is taken as a qal passive. Qal passives are frequent in Ugaritic (NWSPJ, 63 accepted by Bl., 86, V. 7, 16). This verse is an excellent example of merismus, the combining of antonyms to express totality. A similar merismus is found in the Ugaritic text ʿnt:II:7-8,

tmḫṣ lim ḫp y(m) tṣmt adm ṣat špš, 'She smites the people of the west, smashes the men of the east.'
(NWSPJ, 63, UHP, 42, Psalms I, 52).

359/21 For מקום in the meaning 'grave' see notes 148, 166, etc., see index, HUL V, 431, for other biblical examples see Psalms I, 162. It is therefore reasonable to assume that the parallel משכנות carries the meaning 'graves' also.
Note the plural name of a dwelling משכנות parallel to the singular מקים (Bl., 86, IV.6, 12) and the relative clause without the pronoun (Bl., 86, VIII.1, 34).

360/21 On the omission of the relative see Psalms I, 213f. and the literature referred to there; Psalms II, 264f. לא-ידע-אל is taken as another composite noun with לא, cf. notes 196, 207, etc., see index.

CHAPTER 19

361/2 The energetic mood is quite frequent in Ugaritic (written with one or with two n's, UT, 9.11, 72f.), and therefore probably also more frequent in Hebrew than previously recognized (Psalms I, XXXVIII, 12, 99, 128, 241, 275; Psalms II, 117, esp. frequent in Job, Feinberg, 67). Guillaume related דכא 'crushed' to Arabic دكّ 'was ill' (HAL IV, 15).

362/3 פעם occurs as pʾm in Ugaritic, in the Ugaritic text 4:3 with the numeral 'ten' (Feinberg, 34). "פַּעַם is a blend of pʾm 'time and pʿn 'foot', having the meanings of both." (UTG 1998; WUS 2185). 'Ten times' is used as a round number (Tur-Sinai, 295).

363/3 תהכרו is a hap. leg. and many emedations have been proposed (see Tur-Sinai, 295f.; Fohrer, 307). The most widely accepted is תַחְכְּרוּ, from Arabic حكر 'to be obstinate, wrong,' (حَكَرَهُ 'he wronged him'), but a change to ח is unnecessary because Arabic usage shows that ה and ח are quite legitimate variants (HAL II, p. 12).

364/4 Translation by the writer. תשוגתי is a hap. leg. from שגה 'stray' and not from שוג or שגג 'err' (so Tur-Sinai, 296, cf. 12:16). Cf. the use of זאת 'insult' (see index).

365/5 Translation by the writer. חרפתי is used here like זאת 'insult' in other passages in Job (see index).

366/6 God is portrayed as a hunter, with a net and bow (cf. notes 123, 153, 293, 294). מצוד 'the Net' refers to sickness, or to death, or Death(=Mot) itself, who is employed in the service of God. עלי parallel to אליה could be the divine title 'the Most High.' On God's net in comparative religion see Gaster, MLCOT, 253.

367/7 For הן 'if' see SNWSWJ, 307 (accepted by Bl., 86, VII. 2, 28), cf. Job 9:11-12, 12:14-15. The force of הן carries over to the second colon.

368/7 חמס 'Violence' is used like זאת 'insult' (see index).

369/7 אין־משפט 'no-justice=injustice', another composite noun with a negative (see esp. note 346). It could even be used as another name for the underworld; note the use of חשך in the next verse.

370/8 Another instance of חשך in the meaning underworld. God does not let Job live his life, but brings him to an early grave.

371/10 For תקוה 'end' see notes 105, 111, etc. see index. This verse continues the thought of 14:7. There the tree was only cut down and therefore could sprout again, but here, the tree is uprooted, without another chance to grow, an appropriate picture for the death of a human being.

372 Cf. e.g. Job 16:13f.

372a/14 Blommerde noted that the suffix of שכחוני does double duty also for חדלו in the first colon (Bl., 86, III.6, 10) and that the suffix required after חדלו would be a dative suffix (Bl., 86, III.2, 82; for a similar ellipsis of a datival suffix he referred to Ps. 18:29, 'You shine for me, my lamp is Yahweh;' cf. Psalms I, 113).

373/15 For the misbehavior of the divine slave girls in the Ugaritic literature cf.
According to Blommerde it is no longer necessary to expel גרי־ביתי from this verse because the apparently feminine form תחשבני would not correspond to the masculine גרי־ביתי (see the commentaries), but תחשבני could be a third person plural masculine with prefix *t-* (so Gordon, *JBL* 70 (1951), 160; accepted by Bl., 87, V.6, 15). He concluded: "The masculine suffix *-hem* in *b^{e}ʿênêhem* does not prove beyond doubt that *gārê bêtí* belongs to this verse and that *taḥš^{e}buní* is masculine plural, since also elsewhere *-hem* is employed where *-hen* would be expected (n.151, cf. Gesenious-Kautzsch, *Grammatik*, par. 135 o, 461.), cf. Job 39,3; 42,15; but at least it points in a certain direction." (Bl., 87).

373a/17 Following Dahood (*Or* 32 (1963), 498-500; Psalms I, 11) Blommerde parsed the suffix of בטני as a suffix of the third person (Bl., 87, III.1, 8). זרה, from a root זור III, 'to be evil, abhorrent,' is still disputed (cf. Driver-Gray, II, 124; L. A. Snijders, OTS 10 (1954), 14-17). Blommerde related it to the Arabic (cf. KB, 253, ذَارَ , ذَئِرَ 'smear with dung, make disliked,' cf. Werner-Moller, VT 4 (1954), 322-325) and pointed to Phoenician zr in Azit. (KAI 26): A:III:16 wypʿl lšʿr zr 'and he does damage to the gate.' (Bl., 87).

374/18 עוילים from עול II, 'give suck,' cf. عَالَ 'nurse,' عَيِّلٌ 'infant,' Ugaritic ʿul, 'suckling infant' (UTG 1853; WUS 2028, see note 185).

375/18 Job complains bitterly of his great loneliness and that even the persons closest to him have left him (vss. 13-19). The credit for recognizing דבר in the meaning 'turn aside, lead, drive,' goes to Eitan, who already in 1924 urged to relate דבר here to the Arabic, e.g. أَدْبَرَ 'to recede, turn the back, flee, go away.' This reading has been accepted by KB, 199; T. Penar, "Job 19,19 in the Light of Ben Sira 6,11", Bib 48 (1967), 294 n. 2; Fohrer, 307/8 but without reference to Eitan. Pope, 129 and Tur-Sinai, 300, still take דבר in the meaning 'speak.'
Blommerde also accepted Eitan's translation noting though, that דבר is probably a denominative verb from the name of a part of the body, דבר , 'back' (Bl., 87, V.8, B. 17) and that the preposition ב is used in the meaning 'from' (Bl., 88, VI.1.A, 19).

376/19 A special study has been made of this verse by Penar. He read נהפכו־בי as '(they) turn away from me,' noted the chiastic arrangement and referred to 30:10 ("Job 19, 19 in the Light of Ben Sira 6,11," Bib 48 (1967), 293-295).
Independently Blommerde came to the same conclusions, taking the preposition ב in the meaning 'from' (Bl., 88, VI.A, 19), also referring to Sir. 6:11; ʾm tśygk rʿh yhpk bk / wmpnyk ystr, 'If disaster befalls you, he turns away from you / and goes away from your presence,' where he explained ystr ad the infixed -t- form from סור (Bl., 88, V.1, 14).

377/20 This verse has caused considerable headache to many scholars and the many different and ingenious translation proposals are a witness to it (cf. Pope, 133, Tur-Sinai, 301, Fohrer, 307, G. R. Driver, VTS 3 (1960), 80, the long and detailed study by D. R. Blumenthal, "A Play on Words in the Nineteenth Chapter of Job," VT 16 (1966), 497-501). But it has already been pointed out in notes 376/6 that Job complains of his utter loneliness, everybody and everything has left him. On the basis of the possible interchange between ב and פ the writer would like to suggest that דבק should be read as another form of the verb דפק 'drive', cf. Arabic دَفَقَ 'make to hasten (a beast)' (for examples of the interchange of ב and פ cf. Psalms I, 90, 141, 206, Psalms II, 60, 70, 136, 288). The ב of בעורי, בבשרי and בעור should be translated 'from.' עצמי in parallel with שני is probably just the general term which is then specified as 'teeth' in the second colon.

378/22 On the basis of the widespread biblical use of animal names in a metaphorical sense, Dahood would like to read אל here with the meaning 'ram' (Psalms I, 9; Fohrer, 307 reads 'Dämon'). Though this is possible, the use of אלוה in the preceding colon (v. 21b) seems conclusive enough to translate אל 'God' (so Pope, 129; Tur-Sinai, 302).

379/22 The translation and interpretation of the second colon of v. 22 is a matter of controversy. The easy way out would be to follow Blumenthal and equate בשר with Arabic بَاسُور (from بسر) "A well known disease, a swelling or tumor which nature drives to every part of the body from a humor that comes from the anus..." = hemorrhoids or piles, and he translates: "Why do you persecute me as God does? Isn't my illness enough for you?" (VT 16 (1966), 500f.). But Blumenthal himself admits that this translation would not fit 31:31, where almost the same phrase is used again (ibid., 501). Other commentators, most commonly, refer to the phrase 'to eat the flesh of someone' in Akkadian, Aramaic (Dan. 3:8, 6:25), and Arabic in the sense of 'to slander' or 'accuse someone' (e.g. Driver-Gray, 169; Terrie, 1050; Fohrer, 316). While this may be so, the phrase should rather be equated to the one in 31:31, where commentators have seen a reference to the custom of hospitality (Fohrer, 440; Driver-Gray, 270; Terrien, 1123).
Only Tur-Sinai seems to have pointed the way to an appropriate interpretation of both passages. He says that the phrase is used metaphorically and originally refers to sexual maltreatment of strangers (cf. Gen. 18:2, 19:5-6, Jdg. 19:22) and generally helpless people (Tur-Sinai, 302,

445, 446f., Pope, 133, 207f., follows Tur-Sinai; for further discussion see 31:31). Tur-Sinai translates 19:22b 'and can ye not satisfy yourself with my flesh?' (302). But a better translation may be achieved if his rending of לא , as the emphatic לא , in 31:31, would also be employed here. He translatës 31:31b "Oh that we could satisfy ourselves of his flesh!' (444). It should be observed that the phrase in 19:22b is practically the same, except for מי־יתן and the change in the persons of the verb and the suffix. Cf.:

ומבשרי לא תשבעו (. . . . .) 19:22b
מי־יתן · מבשרי לא נשבע 31:31b

Because v. 19:23 uses מי־יתן two times, it may be reasonable to assume an ellipsis of מי־יתן in 19:22b. The translation would then be: "So that you can satisfy yourselves of my flesh,' and the interpretation: so you may take advantage of me, a helpless, poor, sick and dying person. Furthermore, the expressions discussed, are probably related, in some way, to the ones, which refer to the eating of one's own flesh (cf. Is. 9:19, 49:26, Jer. 51:57, Zech. 11:9, Eccl. 4:5, Ps. 27:2 and esp. the Phoenician Kilamuwa inscription, lines 6-7: 'As thought I were eating my beard, and as though I were eating my hand,' (Psalms I, 166 and the longer treatment of this inscription in relationship to Is. 49:26a Dahood, "Textual Problems in Isaia," CBQ 22 (1960), 400-409. Dahood explains these expressions as metaphors for 'to reduce one to the last extremity' (Psalms I, 166).

379a/23 Blommerde proposed to interpret the ו of ויהקו as the emphatic waw which caused the postponement of the verb (Bl., 88, VII.3.B, 29). He followed, with Fohrer (308) the suggestion by H. S. Gehman (JBL 63 (1944), 303-307) to ascribe to ספר the meaning 'inscription' (on stone) on the basis of Phoenician material, against Dhorme ( ) and Pope (133), who related ספר to Akk. siparry, 'copper'.

379b/24 Blommerde noted that the preposition ב of בעט does also duty for עפרת (Bl., 89, VI.6, 25, following Koenig, Syntax, § 319 m, 346) and that it has become certain now that antiquity knew the technique of filling incised letters with lead (cf. E. Weidner, AfO 15 (1945-1951), 146-147; J. J. Stamm, ZAW 65 (1953), 302; K. Galling, WO (1954), 3-6; cf. Fohrer, 316f.) For לעד 'forever' he also suggested the possibility of reading לְעֵד, 'as a testimony' (cf. Is. 30:8).

380/25 As recently as 1956 T. J. Meek wrote about 19:25-27: "Of all the passages in the Old Testament none has been more variously treated than Job xix 25-27. All the versions had trouble with it, and likewise have all commentators down to the present day. So varied are the interpretations that no two of them are in agreement. On only one point are they all agreed, and that is that the text is not in order and has to be emended, but again no two agree on the emendation. Even the King James Version emends the text in several particulars. However, recent years have shown that the Massoretic text is remarkably reliable, at least in its consonantal text, and it is altogether possible that it may be right here." ("Job xix 25-27," VT 6 (1956), 100). The writer agrees with this assessment of the situation, but would like to propose a solution of his own, on the basis of Northwest Semitic grammar and literature.

The literature on 19:25f. is vast, but a few references are necessary. Among the recent studies of the text cf. Pope, 134, Tur-Sinai, 305, Fohrer, 307, 321, Terrien, 1051, Driver-Gray, 171, R. Gordis, The Book of God and Man, 60, 264, T. J. Meek, "Job xix 25-27," VT (1956), 100-103, W. A. Irwin, "Job's Redeemer," JBL 81 (1962), 217-299, W. G. Williams, AJSL 51 (1935), 244, A. Guillaume, "The unity of the Book of Job," The Annual of the Leeds University Oriental Society, IV, 1962-1963, (1964), 40ff., N. H. Snaith, "The Hebrew Root of G‘L," The Annual of the Leeds University Oriental Society, III, 1961-1962, (1963), 60-67.

The Ugaritic passage which is usually discussed in relationship to this verse is 49:III:8,9 'Lo! Baal the Mighty is alive, Lo! the Prince, Lord of the earth exists.' (Gray, Legacy, 70' the translations of this passage vary; cf. Feinberg, 22).

It would now be very tempting to enter into a full discussion of all the advantages and disadvantages of the different translation proposals, but this would be beyond the scope of this thesis and therefore only the suggested translation is discussed.

It rests mainly on the translation of עפר and זאת in v.26 and on the assumption that God and not an intermediary is meant by the גאל. עפר has quite often been taken as a name of the underworld in this thesis, and there seems to be no reason not to do so here too (cf. notes 83, 84, 92, 144, 154, 167, 246, 328).

זאת has been explained as meaning 'insult, indignity,' in several passages (cf. notes 21, 29, 30, 118, 203, 316).

Noting then that עפר and זאת are chiastically parallel, it may indeed be reasonable to assume that עפר does refer to the underworld here and זאת to the deprevation and sickness (= the forerunners of death, the underworld) of Job.

Checking the occurrences of על-עפר (in Mandelkern's Concordance, 905) one is startled to find that of the 11 occurrences, one is found in Is. 47:1, ten in Job and of these six seem to refer to the underworld (2:12, 17:16, parallel שאל 'Sheol,' 19:25, parallel זאת 'indignity,' 20:11, 21:26, parallel רמה 'worms, the Worm,' 22:24, 34:15, 'return to the Dust,' 39:14, 41:25, 42:60.

If this is accepted, the translation of the rest provides no serious difficulties.

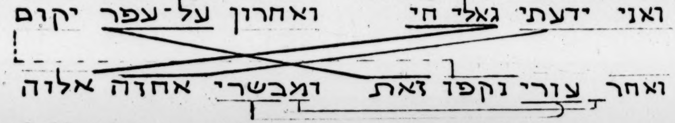
There seems to be no doubt that God is meant by עדי 'my Witness' and שהדי 'my Guarantor' in 16:19, e.g. So it is possible that גאל 'Protector' refers to God also, especially since גאל is chiastically parallel with אלוה in v. 26.

In 16:8 the expression לעד היה ויקם בי has been translated 'O what a Witness he is, rising up against me.' (cf. n. 283). Job is obviously complaining that his 'Witness' is engaged in something which is completely incongruous with what Job expected his 'Witness' to do, namely to testify for him and not against him. But here, the expression על עפר יקום seems to express the positive action of the עד 'Witness' or גאל 'Protector', God will finally do, what he should have done a long time ago, namely to resist the encroaching of the underworld on Job's life and preserve Job from death.

חי could be taken as a relative clause without an indicator, therefore 'my Protector, who is alive = my live, active Protector,' would be possible.

אחרון is another form of אחר in v. 26 (KB 3, 35).

In verse 26 the recognition that מ of מבשרי may serve as a double duty preposition also for (מ)עורי, provides a good translation. The word order may not be the usual one, but it is not impossible. Noting the chiastic arrangement,


ואני ידעתי גאלי חי ואחרון על-עפר יקום
ואחר עורי נקפו זאת ומבשרי אחזה אלוה

the following translation is suggested:

25 But I know: 'My Protector is active (alive)!'
And he shall finally rise up against the Dust.
26 Then, he will strip the indignity (from) my skin
And from my flesh: 'I shall se (experience) God!'

19:

Dahood joins the commentators who interpret these verses as a reference to resurrection and he states: "The doctrine of the creation of a new body for the after life also finds expression in Job xix 26, *m^{e}buśśārī* (MT *mibb^{e}śārī*) *ʾ^{e}ḥ^{e}zeh ʾ^{e}lōah*, 'Refleshed by him, I will gaze upon God.' The suffix of the pual participle *m^{e}buśśārī* represents the third person singular (Psalms *I, 10-11*), functioning as the dative of agency (see the first Note on Ps. lxiii 11). Cf. Ps. li 12."
(Psalms II, 196). The new translation shows that Job does not look forward to a new body in the after life but that he hopes for the restoration of his sick body to a healthy one.

381/27 The root אשר 'to be happy' is used in 5:17 and 29:11. It is suggested that אשרי·אני here should be read אַשְׁרֵ(י)אֲנִי 'happy I am.'

382/27 The י of לי may be the third person masculine singular suffix 'him' (cf. notes 54, 183, etc., see index).

383/27 לא·זר is taken as another composite noun with the negative, 'No-stranger''=friend' (cf. notes 196, 207, etc., see index and esp. 346).

384/28 כי is the asseverative כ , and the י of בי is again the third person masculine singular suffix 'him' (NWSPJ, 62; QNWSP, 353; accepted by Bl., 89, III.1, 8; no emendation is necessary.

385/29 חרב may not mean 'the sword,' but rather 'the Devastation, Ruin,' referring to the underworld (see index).

386/29 שדין is probably the regular form of שדי plus the ending *-n*, similar to עליון and עלי. The Ugaritic texts prefer the form with the ending *-n* (so L. R. Fisher, "SDYN in Job XIX 29," *VT* 11 (1961), 342-343; others emend, cf. e.g. Fohrer, 309, who reads ישדין 'Es gibt einen Richter= there is a judge,' for the Ugaritic occurrences see UTG 2387, Pope, 136 follows Fisher, but with some misgivings. For a completely different reading see Tur-Sinai, 307f.).

CHAPTER 20

387/12 The parallel ענה and שוב occur in the regular sequence in the Ugaritic texts, 121:II:7-8, I. Aqht:180-81, ʿnt:IV(65)-66, and in Job 40:2,4(?) and in the reverse sequence in Job 20:2-3, 32:14-15(?), but not in the Ugaritic texts.

388/3 The translations usually gloss over the difficulty of מוסרכלמתי, which literally means' the correction of my shame,' and not 'censure, which insults me' (RSV), or 'your shameful rebuke' (Pope, 139, without discussing the difficulty). Dahood has tentatively suggested an excellent solution. He submits "that k^{e}limmātî, not found elsewhere in Job, is a textual error for kil^{e}yôtay, which occurs in 16,13 and 19,27. From the orthography of the DSIa it becomes possible to argue that on occasion the sequence yw can look like a mem, especially if they are pressed together for lack of space. Compare, for example, in Isa 40,6 the shape of yw in ḥsdyw with any of the 3 mems in the same verse. The resulting phrase mûsar kil^{e}yôtay 'the instruction of my heart' is paralleled by Ps 16,7 yissr^{e}ûnî kil^{e}yôtay 'm y heart instructs me' and Ugaritic Keret 127:26 wywsrnn ggnh 'and his inward parts instruct him'." (SNWSWJ, 315).
If this is accepted then the four words expressing emotions in verses 2 and 3 are parallel.

389/3 For the second colon Dahood initially suggested to read the מ of מבינתי as the enclitic -m of the previous word: ורוּחִם בֵּינֹתַי יַעֲנֵנִי , 'and the spirit within me gives me the answer' (SNWSWJ, 315f.). But later he suggested the much better reading מַבְנִיתִי , which was prompted by the use of the word in a similar usage in I Q Hodayot, 7, 4 wyrwʿw kwl ʾwšy mbnyty wʿṣmy yprdw, 'Then all the foundations of my frame were shattered, and my bones were thrown out of joint.' רוח מבינתי is then an equivalent of רוח בטני of 32:18 (NWSPJ, 63f., cf. Phoenician mbnt; HUL IV, 414; Pope, 139 accepted this proposal.)
The verse is not discussed by Blommerde.

390/4 Chapter 20 speaks of the fate of the wicked person. It is for this reason that the זאת in v. 4 did not cause too much difficulty. Commentators assume that זאת 'this' refers to, e.g. v. 5a 'that the mirth of the wicked is brief.' But is it really so clear that זאת means 'this' here?
In several passages דאת could be interpreted in the meaning 'insult, indignity' (cf. notes 21, 29, 30, etc., see index) and in 17:8 occurs in parallel with חנף 'the impious' in contrast with the צדיק 'the righteous' and the טהר־ידים 'the clean-handed' of v. 9. It was therefore suggested that דאת, as an absolute noun, in parallel with a concrete noun, could mean 'insulter, offender.' (cf. n. 316). Here, דאת is followed by רשעים 'the wicked' and חנף 'the impious.' It may not be an accident that דאת occurs twice in close relationship with חנף. Is it possible to assume then that here too the absolute noun דאת could be understood as the concrete noun 'the insulter, offender?'

391/4 Ugaritic evidence of the qal passive conjugation makes it possible to assume a much wider use of it in Hebrew. שים is taken as a qal passive (so NWSPJ, 64, cf., 55; Blommerde, 89).
The poet apparently refers to Gen. 3ff.

392/6 The poet apparently refers to Gen. 11.

393/7 גלל 'dung' may be used purposely here to refer back to דאת 'offender' (v. 4, and חנף 'impious', v. 5), which, if it is related to צאה 'excrement' and Arabic وَصِر 'stink,' forcefully expresses what a wicked person really is, he is dung, he stinks, he is a real stinker. For the use of (ל)נצח as a superlative in Hebrew see D. W. Thomas, JSS 1 (1956), 106-109; cf. also n. 256.

395/8 לא ימצאהו 'none can find him' continues the thought of אין 'where is he?' with the same meaning: 'he is dead.'

396/8 Could לילה be a reference to the underworld, 'the Night?' (cf. notes 103, 104a.).

397/9 N. Sarna takes מקומו as the subject, compares it with the equivalent phrase in 7:10 and explains the verb תשורנו as a rare masculine form with a t- preformative (JBL 82 (1963), 315-318). But with Tur-Sinai עין is taken as the subject (Tur-Sinai, 312).

For מקום 'grave' cf. HUL II, 413 and the notes; see index.
The verse is not discussed by Blommerde.

398/11 עפר refers again to the underworld (see index). תשכב may be an example of a third pers. sing. fem. verbal form with the plural subject עצמותיו (Bl., 89)

399/14 The root of מרורת is מרר, which has been discussed several times (see index). The meaning of מרורת is 'poison' here, cf. דבר בליעל, ' a lethal substance,' in Ps. 41:9, (Psalms I, 251), with דבר-מר, 'poisonous substance,' (Psalms II, 104, cf. Gen. 49:23, וימררהו ירבו and they shot poisoned arrows at him').
פתן , 'serpent, dragon,' occurs in Ugaritic as btn (note the interchange of פ and ב , UTG 646; Feinberg, 35), and qualifies Leviathan in 67:I:1,2.
It is suspected that creatures of the underworld are referred to as פתנים , either referring to helpers of Leviathan, or referring to Leviathan himself, and signifying sickness and the final decay of man.

400/16 פתנים and אפעה refer to creatures of the underworld.

401/17 "A form of r'y, followed by the preposition b, expresses intensity, joy, close participation" (Bl., 90,20; cf. Job 3:9, 37:2). אל serves double duty for the second colon.

402/17 Read פלגות נהרי 'streams of oil,' the emendation to יצהר 'oil' (so Fohrer, 325; Pope, 140; and others) is not necessary, because נהר may be derived from נהר 'to shine' and Dahood states: "From the parallelism with d^{e}baš and ḥem'ah and upon comparison with Job 29, 6, palgê šamen, 'streams of oil', it follows that nhry, with the genetive ending -i as in Job 18,5 r^{e}šāʿî-m (cf. Psalms II on Ps. 65, 6), must be a substantive denoting 'oil'." (HUL V, p. 437). For the final י as an old genetive ending see Blommerde, 11.
The ב of בפלגות does double duty also for נהלי .
The parallelism פלגות//נהרי is rare, but is now also found in the Ugaritic text UT 607:69 (nḫl//plg) and Dahood states: "This new brace, incidentally brings to 240 the number of parallel pairs of words which the writer has identified in Hebrew and in Ugaritic." (HUL V, 437).

In Ps. 65:10 פלג אלהים, 'the heavenly channel,' is "the conduit leading from the fresh water ocean above the heaven to earth... An empty channel means drought upon the earth.
Similar imagery appears in Job xxviii 26... and xxxviii 25," (Psalms II, 114).

[403]/17 During the time of Baal's death, El dreams of the time of his return, which will again be a time of plenty: "in a vision of the creator of creators the heavens rained oil, the revines ran with honey, and I knew that the vicotr Baal was alive," (49:III:4-7,8 and 11-13; Driver, CML, 113).
Driver relates this passage to this verse and to Ezek. 32:14 (ibi., 113 n.1), and Pope to Ex. 3:8, 17 (Pope, 140, cf. Feinberg, 61, but Fohrer opposes this relationship (Fohrer, 331 n. 7).
The Ugaritic passage seems to make it clear that 'rain' is meant by 'oil' and 'honey' also in the Job passage, cf. also Job 29:6. Rain is the source of all abundance in Palestine.

[404]/19 Dahood, following Ehrlich, connected עדב with Mishnaic and Modern Hebrew מעזיבה, 'floor built of branches and covered with clay, roof plastering, ceiling,' and translated 'huts,' parallel with בית ,' house.'
For the use of רצץ , cf. קנה רצוץ , 'a bruised reed,' in Is. 42:3.

[405]/20 בטן may again refer to 'the Womb,' the underworld (cf. notes 19, 54). The ב is read as 'from,' therefore, 'from his Womb,' or 'the Womb, destined for him,' reading the ו as a dative: "Because he knows no ease from the Womb, destined for him."

[406]/20 This colon has been studied by Sarna and his translation is accepted. He reads בחמודו as 'of (from) his cherished possessions' (JBL 78 (1959), 315), but Dahood translates the whole verse: "He knows no rest in his bosom, in his body he finds no relief." (Psalms I, 242), taking חמודו in the meaning 'body,' parallel to בטן 'womb, bosom.'

[407]/22 במלאות שפקן is parallel with כל-יד and יצר with עמל , and the verb serves double duty. עמל may again refer to the final trouble, namely death (cf. note 94). What does יצר mean? As a noun it can mean 'Founder, Smelter,' referring also to death. The suffix of תבואנו is datival (Bl., 90).

[408]/23 This colon seems to continue the thought of v. 20a (cf. n. 405). Again, בטן may be taken as referring to the underworld and the suffix may be datival. יהי־ למלא 'he is for the filling,' = he is destined, or marked for induction into the underworld, reading מלא, as a noun, probably vocalized מְלֹא .

[409]/23 Dahood seems to have solved the difficulty of this colon. He reads עלימו בלחומו as a mispronunciation of עָלָיו מַבֵּל חֲמוֹ, 'the fire of his wrath' (SNWSWJ, 314; cf. 18:15, n. 350 accepted by Pope, 140).
Blommerde improves the reading by keeping the Masoretic עלי־(מו) and explaining the ־ as the third person singular suffix (Bl., 90). מבל is again taken as a name for death (cf. n. 350).
מבל חמו, parallel to חרון אפו, should be read as a hendiadys, and אף and מבל may refer to death here.
For a translation proposal on the basis of Arabic see Driver, *VTS* 3 (1960), 81.

[410]/24 The weapons listed here and in v. 25 belong to the helpers of the underworld (cf. e.g. the 'Troops' in 19:12, who are either the troops of God or the troops of the underworld in the service of God) and signify sickness and finally death. The meaning of קשת נחושה is contested (cf. Fohrer, 333, Tur-Sinai, 319, and others).
Driver takes קשת as standing for 'arrow.' He translates: "He shall be pierced by a weapon of iron; a bronze-tipped arrow shall transfix him," and explains: "I have rendered קשת 'bow' by 'arrow' for the obvious reason that a bow of brass is an impossible weapon; for brass is neither flexible nor resilient. Only a god's bow might be *auratus* 'gilded' or *aureus* 'golden (n. 5, Ennius, *Trag*. 30 (Alcum.) ii 7-8, Ovid, *Metamorph*. i 697), while bows of bronze were but votive offerings or weapons in the hands of statues (n. 6, Galling, *Bibl*. *Reallex*., 114); there were no ordinary weapons. The magic bow in the Ugaritic legend of Aqhat was made of *ʿqbm* 'yews (?)' from Lebanon, *gdm brʾumm* 'sinews from wild oxen', *qrnt by ʿlm* 'horns from mountain goats', *mtnm bʿqbt tr* 'tendons from the hocks of a bull' and *bʿgl ʾil gnm* 'rushes from El's reed-beds' (n. 7, Gordon, *Ugar*. *Handb*., 183 (A II vi 20-23)."
(*VTS* 3 (1960), 82). And he continues: "... when קשת is qualified by metal, the reference must be either to a metal-plated bow or to an arrow with a similar tip; since however the bow per se cannot pierce anyone, as the קשת does in the passage under discussion, nor 'dash young men in pieces' (Jes. xiii 18), and since it cannot, in the

strict sense, be aimed (2 Sam. xxii 35=Ps. xviii 35), in such connections must stand *per synecdochen*, as τόξον also does (n. 9, Sophocles, *Philoctetes* 652-3; Euripides, *Ion* 256, 524), for 'arrow'." (ibid., 83).
But a different explanation may be possible. Dahood, in interpreting קשת נחושה of Ps. 18:35, states: "the miraculous bow.' Deriving *n^{e}ḥūšāh* from *nḥš*, 'to practice devination, to charm, enchant.' The point of the Aqhat legend, it will be recalled, is that the mortal Aqhat came into possession of a miraculous bow designed by the artisan-god Kothar for the hunt-goddess Anath. For a full discussion, see Gaster, Thespis, 1961, 340f. The present phrase then, must be distinguished from homonymous Job xx 24, *gešet n^{e}ḥūšāh*, 'a bronze bow,' a phrase itself much contested." (Psalms I, 115).
But one may wonder whether such a distinction is really necessary, especially because of the use of ברק 'lightning' in the following verse. קשת נחושה may therefore have the meaning 'miraculous bow' in this passage also (but cf. Feinberg, 36).

411/25 Another difficult verse. Is שלף a verb or a noun? If it is taken as a verb (so e.g. Tur-Sinai, 319; Terrien, 1063) one could translate: 'It is drawn (namely the bow) and comes forth (=attacks) from his back (=rear).' The following colon could be read וברק-ם מררתו 'and a lightning of violence (cf. מרר 'strong, see notes 42, 182, etc.)' or 'a lightning violence' (hendiadys) for him,' reading the suffix as datival.
But שלף is probably a noun, parallel to ברק and נשק in v. 24.
But what does it mean? It is usually emended to שֶׁלַח 'spear' on the basis of the LXX (so e.g. Pope, 140, Fohrer, 326; cf. Ugaritic *šlh* 'Wurf- o. Schiesswaffe' (WUS 305). But this is unnecessary if Driver's suggestion to derive it from "Syr. *šlāpā*, *šelpā*, *šûlpā* 'blade of a knife,'" (*VTS* 3 (1960), 82) is accepted. On the basis of the LXX, מגוה is usually vocalized מִגֵּוֹה 'from his back.'

412/25 ברק is usually taken metaphorically as the glittering point of the sword, or spear (so e.g. Pope, 140; Tur-Sinai, 320; RSV; so also in Dt. 32:41, Ezek. 21:15,20, Nah. 3:3, Hab. 3:11, Zech. 9:14 according to KB 3; Fohrer, 324 translates 'Blitz' =lightning). Parallel to קשת נחושה in v. 24, ברק may also carry a mythological connotation.

413/25 אמים = אימים, with the singular verb יהלך, which should not be emended to יהלכו (so e.g. Fohrer, 326, on the basis of the LXX), may be a plural of majesty referring to חשך and אש in v. 26 which are names of the underworld (for the plural of majesty see the indices in Psalms I, 328 and Psalms II, 396).

414/26 The use of אש־לא־נפח 'a fire, not-fanned,' in parallel with חשך makes it abundantly clear that these expressions refer to the underworld, cf. now HUL VII, 343.

415/26 In parallel with אכל 'consume' and טמן 'to hide (in ambush)', (cf. e.g. Ps. 9:16, 31:5, 35:7 and Job 18:10, 'to hide with malicious intent') it may be better to take ירע from the root רעע II (=רצץ, 'crush oppress, maltreat'), 'break,' in the passive, instead of from the root רעע 'be bad, evil, worthless.' The ב of באהלו is taken in the meaning 'from.'

416/27 'Heaven' =God and 'earth' =the Land, =the underworld are arrayed against him, he has no chance.

417/28 יבול 'the Flood,' and נגרות 'Torrent(s)' is another pair of names for the underworld. נגרות, may again be taken as the plural of majesty (cf. n. 413), or as another example for the Phoenician sg. ending in -ot.

418/29 The reading of אמרו is contested. Parallel to אדם רשע it is strange that it should come from the root אמר 'say' (so Pope, 141, who even omits מאלהים which is parallel to מאל). The proposed emendations do not seem to be valid either, e.g. Fohrer emends to איש מרי 'des widerspenstigen Mannes,' = of the obstinate man. (Fohrer, 325). Tur-Sinai, on the basis of his Aramaic theory assumes that the translator misunderstood the original (נחלת) מַמְרֵה' (the lot of) the rebel,' for מֵמְרֵה 'his word' and therefore translated אִמְרוֹ (Tur-Sinai, 322). Eitân's proposal may be the best for the time being. He assumed אמרו is a suffixless noun with the prothetic א, the ו representing the long vowel, which marks the אפעול form, and the root being מרא 'be rebellious,' comparing it to the Arabic مَرُؤَ/مرا 'to be be manly, strong, powerful.' He compares אמרו to Arabic امروء , مرءٌ 'man,' and مُرُوَّة 'manhood, power, strength,' or 'humanity' and Aramaic מרי־מרא 'master, lord, ruler,' מרות 'domination.' Therefore he translates אמרו 'a violent man, an oppressor' (cf. Job 27:13 and 36:22, A Contribution to Biblical Lexicography, 54f.). Could the ו indicate the old nominative ending?

CHAPTER 21

419/2 What does זאת refer to? It is usually explained that the attentive hearing and discreet silence is what Job asks of his friends (so Pope, 144, Tur-Sinai, 323, Terrien, 1065, Fohrer, 335). But it should be noted that מלתי is parallel to אדבר and זאת to תלעיג . May זאת not express a similar sentiment as תלעיג ? If this is so זאת may again be taken in the meaning 'insult, indignity' (cf. notes 21, 29, etc.; see index) and the phase could be taken as a question without an indicator: Shall insult be the solace you give?

420/3 Blommerde offers the best solution for the reading of תלעיג . He states: "Since in Job even final vowels are sometimes not indicated by a mater lectionis (I.1, 3), we are fully justified in reading tal ʿigu. The chiastic parallelism of the verse seems to require a suffix after tal ʿigu, which may be supplied in the translation on the basis of the principle of double duty suffix, (III.6, 10)." (Bl., 91).

421/4 שיחי 'my complaint' seems to follow up on זאת 'insult' of verse 2.

422/4 If the Massoretic text is followed strictly, the verse does not make any sense. The difficulties in this verse are completely glossed over by Pope, 144, but recognized e.g. by Fohrer, 337 and Tur-Sinai, 323. Two more proposals have been made recently. The one is based mainly on Arabic and the other on the relationship between Ugaritic and Hebrew.
Reider proposed to read: האנכי ל(=לֹו) אֲדֹם (=אַדִּים) שיחי
ואם מַדּוּעַ לא תקצר רוחי
'as to me, if I should silence my complaint, should I not become impatient because of sickness?' For אדם he read the hiphil of דמה 'be silent.' דוע he related to Arabic دغ 'to be ravaged by sickness,' cf. دوغة 'epedemic' (VT 4 (1954), 291). Such a statement would make perfect sense in the mouth of Job, but the word דוע would be the only such occurrence in Hebrew and Ugaritic.
Held has proposed a different solution. While discussing triple rhetorical questions in Hebrew and Ugaritic, he

takes this verse as an illustration. He thinks that a whole clause has accidentally been omitted, and he read:

האנכי לאדם שיחי ואם <לאנוש כעשי>
מדוע לא תקצר רוחי

'Is my complaint to man, or (my vexation to a mortal)?
Why, then should I not be impatient?'
He based his restauration on the fact that the combination אם מדוע is attested nowhere else in the entire Bible (but cf. v.6 and 7 of this chapter). He restores אנוש on the basis of the pair אנוש//אדם attested in the Bible (cf. e.g. Job 25:6, 36:25) and כעשי, parallel with שיחי on the basis of the sequence שיח-כע in 1.Sam. 1:16. (Rhetorical Questions, 78f.).
But a much simpler solution may be possible, without resorting to emendations.
אם may simply be a defective writing of א(י)ם(ה)'terror.' אימה is used in Job several times, twice referring to God's terror (9:34 אמתי, 13:21 אמתך), three times to the terror of the underworld and Leviathan (20:25 אימם 39:20 and 41:6 אימה) and once to the terror of Elihu (33:7 אמתי) אם may therefore either refer to the terror of God or the underworld. In this case it probably refers to the terror of God. The לא of the second colon serves double duty also in the first. Another possibility would be to interpret אם as the divine title 'the Awe-Inspirer, the Awesome One' (cf. Psalms II, 213 on Ps. 75:7 and 354 on Ps. 95:7). The ו of אם could be emphatic.

423/5 The verse conveys awe and amazement, cf. Mi. 7:16. Dahood observes: "Here we would merely call attention to an Accadian seal of the late third millennium which represents Etana trying to rise skywards on eagle's wings, while both men and beasts look on in amazement. All fix their gaze on the ascending figure and one of the men holds his hand to his gaping mouth in a gesture of amazement (n. 55, A. Moortgat, Vorderasiatische Rollsiegel, (Berlin: 1940) no. 234, 104; pl. 32; reproduced in J. B. Pritchard, ANEP, no. 695, 333.)" (NWSPJ, 64).

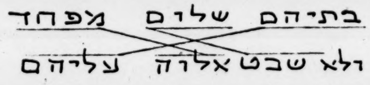
424/6 A literal translation of 6b would be: 'My flesh takes hold of trembling,' with interchange of subject and object. But the translation: 'and horror seizes my flesh' is grammatically possible and correct, "since concord in gender is strictly not required when a word intervenes between predicate and subject." (NWSPJ, 63; cf. G. R. Driver, JRAS (1948), 166ff. for further illustration of this principle.).

פלצות occurs only here and in Is. 21:4, Ezek. 7:18, Ps. 55:6, and the verb in the hitpael imperfect only in Job 9:6. The meaning is 'earthquake, shuddering,' and it refers to the horrors, which seize a person when death approaches, cf. e.g. Ps. 55:5-6, where it is parallel to מות 'death.' פלצות may therefore be taken as another name for death. Could the ending be the Phoenician singular ending -ot. Or could it be a composite noun?

425/7 עתק in Job 9:5, 14:18, 18:4 and 32:15 means 'take away, remove.' Here it has the meaning 'to continue, grow old,' cf. Ugaritic ʿtq 'to pass (of time)' in 49:II:5,6 and VI:AB:II,12 (Feinberg, 34, UTG 1938; WUS 2119; J. A. Montgomery, JAOS 53 (1933), 112, Guillaume says about ע ק: "Here we have a homonym, for the verb might equally well mean 'throve'.... At first sight it would seem that 'live' and 'grow old' are natural sequents; but the tauriya in the context requires 'Prosper and wax mighty in wealth', "(The Annual of the Leeds University Oriental Society, 1964, 29; a tauriya is a metonym so skillfully hidden in the context that at first sight it deceives the reader).

426/8 לפניהם is considered an example of the use of this preposition as a substantive, as in Phoenician. It is therefore possible to divide the verse into three stichs. But while Dahood considers the לפניהם to be the 'predecessors,' referring to the Canaanites, it is preferable to translate it 'fathers, ancestors, forefathers' with Blommerde (see HUL IV, 411; QNWSP, 357; Bl., 91).

427/9 At the SBL meeting in Toronto, Nov. 1969, Dahood proposed a new reading of this verse on the basis of chiasmus.



and he translated: 'In their houses is peace, and no rod of God is upon them.' He also referred to the arrangement of predicate-subject in the first colon followed by subject-predicate in the second colon. But he did not refer to his interpretation of פחד as 'pack of dogs', cf. note 268 on 15:21. The results of note 268 are applied here.

428/12 כתף may come from the Ugaritic ktp 'weapon, sword, 'shoulder,' (UTG 1325; cf. R. T. O'Callaghan, Or 21 (1952), 37-46, cf. Arabic كَتِف) and Dahood proposed, with due reserve, that there might be an allusion to sword dance here (NWSPJ, 65; cf. Cant. 7:1). The emendation to בחף 'timbrel' may therefore be unnecessary (so e.g. Fohrer, 337, Pope, 142; Tur-Sinai, 326).

429/11 Cf. notes 158, 374.

430/13 The verse is usually seen as something positive, the wicked live it up and then even die quickly without any prolonged suffering and agony (so most of the commentators, cf. e.g. Pope, 144; Fohrer, 343; Tur-Sinai, 326). Even Dahood holds this view. He translated 13b: 'And tranquilly they go down to Sheol,' (NWSPJ, 63; cf. Psalms II, 193) But the whole book of Job speaks of the utter horror of death. Even for the wicked death is not something enjoyable.
Only Blommerde notes: "against this one must remark that words like pit'ōm, peta', rega', when used in a context of disaster, are meant to heighten the terror, cf. e.g. Job 22,10; 34,20; Prov. 6,15; 24,22; Qoh 9,12 (n. 173, Cf. D. Daube, The "Sudden" in the Scriptures (Leiden 1964)." (Bl., 91).
יחתו is taken from נחת and not from חתת, read יֵחָתּוּ 'they go down (to Sheol)', cf. 17:16 (NWSPJ, 63 cf. HAL II, 16; Feinberg, 29). The chiastically parallel יבלה therefore probably expresses a similar sentiment. The root is בלה 'wear out, consume,' cf. Arabic بَلِيَ 'be worn out, decay,' Ugaritic bly, blym alpm, 'the oxen are worn out (=unfit for plowing),' (UT 2064:22,23, UTG 474).
Read יבלו as a qal passive.
For טוב as 'merriment,' cf. Qoh. 9:7 and UT 602:5 (Bl., 92, UHP 59f.). The ב of בטוב could be taken as 'in' or 'from' in this case. The use of רגע has been discussed in notes 144 and 186 as a name of death. Here רגע is associated with Sheol. Is רגע-שאול 'the Sudden One of Sheol,' a composite name? Blommerde notes that רגע "refers, as elsewhere (n. 174, Cf. Dahood, Psalms I, 39, 182-183), to the nothingness, the perdition of Sheol." But he translates 13a as a temporal clause without morphological indicator: "After they have passed their days in prosperity/merriment" and states: "...their descent into Sheol, common lot of all human beings, takes place only after they have passed their days in merriment." (Bl., 92), while it is probably better to understand the whole verse as a negative statement about the fate of the wicked. Note also the chiastic arrangement:

יבלו בטוב ימיהם
וברגע שאול יחתו

[431]/15 The lack of a preposition in מה שדי can be explained as a piece of Canaanite syntax. Cf. e.g. Krt: 38-39, mat krt kybky, 'what (ails) Keret that he weeps,' or 'what do you need..' (For the classical Hebrew construction see Job 30:2, Jgs. 18:23, 1.Sam. 11:5, Is. 22:1, Ps. 114:5, NWSPJ, 65; Driver, CML, 29. For the similar use of מ- in Hebrew and Ugaritic see Psalms II, 195).
A much sharper translation would then result: 'God has no need, we gain no profit' (so Dahood, NWSPJ, 65; cf. also his discussion of Prov. 31:2 in PNWSP, 60).

[432]/16 The best discussion of this verse, which is related to 22:18, is now by Blommerde, 92-93. A brief summary of the problems and the new readings may therefore suffice; for details see Blommerde.
The reading of הן לא is difficult. הן could be used here as a synonym of אם, as an interrogative particle, therefore: 'Is not from his hands their prosperity?' cf. 22:18a. Or לא could again be read as 'the Mighty One, the Victor' see note 234. In favor of this reading may be that לא occurs here in the third place (for emphasis) after אל in v. 14, and שדי in v. 15. בידם is read with ב, 'from' and the ending ָם as a contracted northern dual. עצת can mean council (cf. notes 198, 342, and HUL VII, 352). The י of מני is read as the third person suffix, which does double duty also for בידם.

[433]/17 ידעך may better be read as the qal passive. For the meaning of the metaphor see n. 340 on Job 18:5.

[434]/17 For איד 'the Calamity' as a name of death see n. 91.

[435]/17 For חבל in the meaning 'arrogant, corrupt,' see HUL II, 407; cf. Ps. 140:6.

[436]/18 The pair רוח and סופה probably do not refer to physical phenomena, but are names of death, cf. 15:30 and 27:20.

[437]/19 Commentators agree that Job is referring here to the ancient view that a man's sins are visited on his children, cf. Ex. 34:7, Dt. 5:9 and Hos. 13:12, 9:7. Job denies this view as does Jeremia (31:29) and Ezek.18 (cf. Pope, 145; Tur-Sinai, 329; Fohrer, 344).

[438]/20 Dahood has pointed out that כד 'water pitcher, jar for storing grain' can also have the meaning 'cup,

goblet of fate' in Hebrew (cf. the use of כוס in Pss. 16:5 and 75:9 and the related expressions in e.g. Jer. 25:15, Is. 51:17, Apoc. 16:19) as it does in Ugaritic, cf. e.g. ʿnt:I:13-15 ks qdš ltphnh aṯt krpn ltʿn aṯrt 'A holy cup which the woman sees, a goblet which Asherah beholds' (cf. krpn 'cup, wine, goblet,' UTG 1312 and ks 'cup,' UTG 1276; SNWSWJ, 316).

439/21 חפצו is taken to refer to God's pleasure, because it is chiastically parallel to חמת שדי. Neither the wicked nor any other human beings need God's pleasure and favor when they are dead and in the underworld, because God is a God of the living and not of the dead. Take the verb as impersonal.

440/21 With Blommerde ביתו אחריו could be taken as a reference to the ultimate and final home, the home in the beyond of man, namely the underworld (Bl., 93f.).
Dahood has discussed the use of אחרית in Prov. 23:18, 24:14 and in other biblical passages and Ugaritic uhryt in PNWSPJ, 48f. For בית in the meaning 'home=grave' see notes 59, 148, 165, 274. On חצץ see esp. Driver, VTS 3 (1960), 83.
According to Iwry חצצו is related to the double meaning of חץ 'arrow' and 'fortune! ' because arrows were used in casting lots. He translated: "and the number of his months is predestined,' i.e. forordained or decided by lot.
Cf. also 14:5 and 34:6. He stated: "It could be that the Hebrew stem has absorbed two primitive stems which have been preserved in Arabic hss and ḥẓẓ "to give to someone the portion that belongs to him" and "fortune," "lot."
See J. Eitan, JQR, XIV (1923), 41-42." (JAOS 81 (1961), 31 n. 15).

441/22 Since it is not clear what the subject is, the opinions of the commentators vary (note esp. Fohrer, 345). It may be best to translate the verbs as impersonal; no man can teach or judge God. Job throws up his hands in utter frustration; there is no justice in this world and whatever justice there seems to be, God does not pay attention to it.

442/22 The ל of לאל is the emphatic ל (so Dahood, SNWSWJ, 316, followed by Bl., 94).

443/22 Dahood took the final ם- of רמים as the enclitic -m, and רם as an appellative of God (SNWSWJ, 317), but Blommerde's suggestion, to take רמים as a plural of majesty, seems a better solution (Bl., 94). Blommerde's translation 'the Most High' confuses רמים with (עליון 'the Most High.' Therefore the translation 'the Exalted One' is suggested.

444/23 The hap. leg. שלאנן does not have to be a slip of the pen for שאנן as most commentators assert. There are two other explanations. Guillaume takes it as a pure Arabism and suggests that the intrusive ל should be compared to the ל in "جَلمُور" 'rock' in both Arabic and Hebrew (cf. גמד* גלמוד, جَمَرَ 'be solid,' KB, 185), "دَلْهَمْ" and "دَهْمَة" 'blackness,' etc. (HAL, III, 9). Blommerde explains it as a congeric assimilation of שלו and שאנן (Bl., cf. IV.5, 12).

445/25 The ב of בטובה is partitive; it has become certain now that there is no difference between partitive ב and partitive מן (Bl., 94, cf. VI.1.C, 19).

446/27 Blommerde's translation is accepted. He proposes to read חמס either as a stative 'to be violent, unjust,' or as a denominative form from the substative חמס (cf. V.8.C. 17). He explains תחמסו 'either as a third pers. plur. fem. tiqt^e^lû, standing for tiqtōlnā, as found in Jer. 49, 11; Ezek, 37,7, and with suffix, in Jer. 2, 19 (and perhaps Job 19, 15, see discussion above (192)) --or one may parse it as feminine singular with indicative ending -u (V. 4, pag. 15), used here with a plural subject (V. 6, pag. 15). The suffix of maḫš^e^bôtékem does tudy also for m^e^zimmôt (III.6, 10), so 'your designs'." (Bl., 95).

447/28 Words for dwellings are sometimes in the plural in Ugaritic and in Hebrew, though they are to be translated as singular. Note אהל משכנות here. (cf. Bl., 95, cf. IV.6, 12). In II:D:V:31-33 אהל parallels משכנות (Feinberg, 13). For the Hebrew usage cf. Cassuto, Exodus, 346.
איה in the first and second colon should be compared to the expressions איננו, איני, and ואין (see index).

448/29 For an interesting possibility for a reading of אתתם cf. Guillaume, HAL I, 18. The force of the question (הלא) carries over to the second colon (so Nötscher, VT 3 (1953), 175). But the verse is still not satisfactorily explained.

[449]/30 The interpretation of the verse is quite difficult and many possibilities exist. But, for the time being, the verse is not taken as the content of what the wayfarers tell, because the כי could be taken as the asseverative כ and the verse could then express Job's admission that, of course, the wicked die also, but even in their death they reap all the honors sought of by man; they have lovely tombs (see v. 32b and v. 33a) which not all men can boast of.
יחשך is usually taken from חשׂך 'withhold, keep back.' But it may be possible, in this context of death, to take it from חשׁך 'be dark,' in the sense of 'extinguish,' cf. 18:6 where the light=life of the wicked grows dark, parallel to v.5, where the light=life of the wicked is snuffed out.
The ל of ליום should therefore not be taken in the meaning 'from' (so Pope, 146). יובלו does not have to be emended, cf. v. 32 (so e.g. Fohrer, 338, he reads יִנָּצֵל(וּ) '(er wird) gerrettet,' = (he is) saved). יובלו can be explained as a singular with the indicative ending ו (so Bl., 96, cf. V.4, 15). עברות could be a Phoenician singular with the ending -ot (so Dahood, Psalms II, 21 and Bl., 96, cf. IV.3, 11). For the idea of a 'Day of Anger' cf. Job 20:28, Prov. 11:4. In Prov. 11:4 it is clear, from the parallelism of יום עברה and מות that the 'Day of Anger' is the day of death, 'Anger' = 'death'.

[450]/31 Death is the only reproach the wicked one will get. But this is the fate any man will have to suffer. The wicked person is not punished in any special way and the good person is not rewarded in a special way.

[451]/32 The ending -ot in קברות may be the Phoenician singular feminine ending (Bl., 96; cf. IV.3, 11).

[452]/33 רגב occurs only here and in 38:38. Instead of 'clods of the valley' it may be better to follow Guillaume who related the word to the Arabic رَجَمٌ 'stones,' which were put over a grave to form a mound, cf. the reading of ארגב by the LXX in 1.Sam. 20:19,41 and the district ארגב in Det. 3:4, 14, an area abounding in volcanic mounds of basaltic formation. (HAL I, 33). Fohrer objects to this explanation of רגב on the ground that it would not make any sense in Job 38:38, (Fohrer, 338).

[453]/34 For *ʾyk, ik 'why, how?' in Ugaritic see UTG 147 and Feinberg, 14.

CHAPTER 22

454/1 Eliphaz sets out to rebut Job. He therefore begins by quoting a statement of his opponent in verses 2-3 (cf. Tur-Sinai, 337).

455/2 Blommerde noted that the construction here may be similar to the one where a word from the first stich is repeated at the beginning of the second one, but then receded by an emphatic ו (VII.3.B., 29; cf. Job 3:17, 17:15, 34:28, 38:17, 28:22, 41:16) although it is followed here by the emphatic כי (96, VII.4.A.,30). For גבר 'warrior, hero' cf. Job 38:3 and 40:7; for the verb גבר 'to be strong, mighty' see HUL II, 396 (Bl., 97). For the use of על in the meaning of ל 'to, for' in Hebrew and Ugaritic see Bl., 97; VI.4.D, 23.

456/3 Another example of a double rhetorical question; the sequence ה־ ואם is particularly frequent in Job, cf. 8:3, 11:2, 22:3, 34:17 (see Held, "Rhetorical Questions..," 72n. 18, 79 n. 71). The verbs should probably be read as impersonal.

457/8 ארץ may again refer to the underworld, especially because of ישב בה 'he shall live in it' in the second colon. For זרוע in the meaning 'resources' see Psalms I, 229, cf. Ps. 37:17.

458/9 ידכא can be taken as a dialectical form, זכא·דכא 'to be pure, clean' (so Dahood, PNWSP, 31, Bl., 97, cf. II.1, 5) זרעות is parsed as an adverbial accusative of specification, so literally 'as to their hands the orphans are clean/empty' (so Bl., 97; his translation is accepted). Widows and orphans are objects of special concern in the Bible and other Near Eastern literature, cf. e.g. Job 22:9, 24:3, 29:12.13, 31:16.17 and the Ugaritic texts II:D:V:8 K. 97, 185; (cf. Feinberg, 14; Pope, 150).

459/10 For the use of פח as a name of the underworld see n. 344, Job 18:9. פחים, parallel to חשך, in the next verse, may be a plural of majesty. פחד 'the Pack' cf. Job 15:21, n. 268 and UHP, 69.

460/11 Parallel with חשך, it is tempting to read the initial מ of מים as an enclitic -m and therefore שפעת-ם-ים 'the Deluge of Yam.' ים and חשך are used in parallel probably also in Job 15:23 (י(ו)ם-חשך , a composite noun?) and 26:10 (?פני-ם-ים).
The expression under discussion has been related to חבלי-מות // נחלי-בליעל in Ps. 18:5 and שברי-מות // נחלי-בליעל in 2. Sam. 22:5 by J. J. McGovern. He translated the phrases as simple genetives of quality, 'the deathly torrents,' or 'death-bringing waters,' and comments: "The 'waters of death,' then, are to be sought not in a hypothetical and unlikely ocean underlying the earth, but in the rushing torrents and wadies of Palestine. It is these that the sacred writers add to their other metaphors for deathly danger, sickness, or oppression, an expression of their experiences in this life. It is thus that they come up with phrases such as Eliphaz' rebuke to Job who was sitting quite high and dry, but still afflicted by 'waters of death,' on his sorrowful bed of ashes:...Or darkness, in which you cannot see; a deluge of Waters covers you." (CBQ 21 (1959), 357, 358).
McGovern is probably quite correct in his evaluation of these phrases, as referring to flash-floods, but the very fact that they were used as metaphors for deathly dangers, makes it possible to translate 'the breakers of Death//the torrents of Belial' in Ps. 18:5; especially because v. 6 continues: 'The cords of Sheol surrounded me, the traps of Death confronted me.' (Psalms I, 101).

461/12 גבה can be read as an adjective גָּבֹהַ and taken as a divine title, 'the Lofty One' (so Dahood, Psalms I, 62, cf. Ps. 10:4, 138:6, Eccl. 5:7, used as a plural of excellence). The chiastically parallel ראה may therefore also be taken as a divine title, read רֹאֵה , 'the One Who Sees,' or, as suggested here, 'the Overseer'; Dahood translated verses 12-13: 'Is not God the Lofty One of Heaven, and the One Who Sees the tops of the stars though they are high? And yet you say, 'What does El know? Can He govern through the heavy cloud?' (Or 34 (1965), 171; cf. also his discussion here of the relationship of El and Yahweh to the start). ראש is quite often used to indicate a title, chief, etc., cf. ns. 15, 228 and Psalms II, 141, where מלכי-צבאות 'kings of the hosts' occurs, which is probably a poetic name for the brighter stars; according to Dahood, ראש is used here instead of מלך Cf. also Gaster, Thespis, 412.

כי־רמו, parallel to שמים should probably be read with the emphatic כי and the whole phrase as a relative clause without an indicator, 'who certainly are exalted,' or 'high in rank.'
Note the chiastic arrangement:

הלא אלוה גבה שמים
ראה ראש כוכבים כי רמך

462/14 The epithet of Baal rkb ʿrpt 'the Rider of the Clouds' (ʿnt:II:40), used for Yahweh in Ps. 68:5 (רֹכֵב בָּעֲרָבוֹת note the interchange of ב and פ), does not occur in Job, but this verse may allude to this title (cf. Feinberg, 38).

463/15 In discussing עלם in Qoh. 3:11 Dahood pointed out that it may also mean 'darkness' in the sense of 'ignorance' from the Hebrew root עלם 'to cover, conceal, hide' and the Ugaritic ġlm 'to grow dark' (UT 125:50) and 'to cover over' (Krt. 19). This meaning can now be applied to Ps. 26:4, 55:2, Jer. 18:15; cf. also the use of חשך in Job 37:19; the expression מחשיך עצה of Job 38:2 is identical in meaning to מעלים עצה of 42:3 (so Dahood, Bib 33 (1952), 206; QNWSP, 353; Psalms II, 31; NWSPJ, 67). The comparison with Ps. 26:4 is especially important. There Dahood translated: 'I have not sat with idol-worshippers, nor entered the home of the benighted where עלמים is taken as a niphal participle from עלם 'to conceal, to be dark,' (Psalms I, 162). Both Pope (151) and Blommerde (97) accept this reading of עלם for this verse, but Blommerde went a step further. Noting the parallelism of נעלמים // מתי־שוא in Ps. 26:4 and the parallelism of עולם // מתי־און here, he translated the abstract noun עולם paralleled by a concrete noun, as the concrete 'the benighted' (97; cf. Psalms I, 32-33).
He also improved the translation by reading אשר as 'steps, path,' parallel to ארח 'path,' (cf. אשר // דרך in 23:11) and reading דרכו־מתי־און (note the error שוא instead of און) as a relative clause without a relative particle (97, VIII.1, 34).

464/16 לא־עת 'No-Time, No-Season, = Anytime,' parallel to נהר 'the River' may very well be another pair of names for death and underworld. For composite nouns with לא see ns. 196, 207, etc.; see index.

[465]/17 למו, probably from לן־מו, 'for us, at us,' is not to be emended to לנו. Dahood's remark is highly important: "Instead of assuming errors in the transmission of the consonantal text, one should assume a new morpheme in consonantal lmw, 'for us'. The numerous new morphemes disclosed in biblical Hebrew as the result of discoveries in Northwest Semitic (n. 1, cf. W. L. Moran in The Bible and the Ancient Near East, 61.) fully justify such procedure." (HUL IV, 409, HUL III, 324).

[466]/18 See the discussion of Job 21:16, n. 432. Blommerde's translation is accepted (Bl., 92). For the reading of the י of מני as the third person singular suffix cf. also QNWSP, 353.

[467]/20 קימנו is still unexplained, the difficulty being mainly the ending נו. It is usually read as יְקָמָם, on the basis of the LXX (see the excellent discussion by Dhorme, 335 and the quite different explanation by Tur-Sinai, 345, who reads קי, from קיא, קוא, 'vomiting infant,' plus מנו, and translated: 'Is not the babe extinguished from him? And the remnant of them the fire consumed." Guillaume refers to Arabic قَوَامٌ 'sustenance' and قِيَامٌ 'subsistence' (HAL III, 7). The meaning of קימני seems clear from the parallel with יתרם, from יתר 'to be affluent, rich'. Dahood suggests the nuance of 'abundance, opulence' for the root יתר here and also for Ps. 17:14, Prov. 2:21, Hab. 2:8, and it may also explain 2. Sam. 22:33 and Ps. 18:33 (HUL III, 325). אש is taken as a name for death, cf. n. 278 on Job 15:34. For confirmation of such an interpretation see now HUL VII, 343.

[468]/21 הסכן־נא has been discussed in a special article by W. B. Bishai (JNES 20 (1961), 258-269). He related סכן to the Arabic skn, 'to be quiet or to quiesce.' He also noted that already the Karaite Al-Fāsī seems to have recognized the meaning 'quiesce' here and rendered the infinitive הסכן as Arabic بارکن 'reclining in quiet.' Then he noted the use of skn in UT 51:I:21 and he stated: "The whole passage in Ugaritic, beginning with line 13, may be a good parallel to Job 22:12 ff. In Job 22:12 Eliphaz begins by showing the greatness of God, and in Ugaritic, the writer begins by praising Lady Asherah of the Sea. In Job 22:21 Eliphaz instructs Job according to the above interpretation 'to acquiesce' or 'be quiet' with God. The same meaning can also be applied to Ugaritic 51.I.21, for šskn, and the passage rendered this way: '20 Also something

else 21 I'll tell thee, be quiet (and) 22 Beseech Lady Asherah of the sea.' This meaning seems to fit the Ugaritic text just as nicely as it did in Job." (ibid., 259). The second verb, שלם, he related to the second form in Arabic *sallama*, and the Hebrew שִׁלֵּם 'to yield or submit' and he translated the verse: 'Acquiesce, therefore, with him and submit, by them (these two things) good shall come unto thee.' (ibid., 259). But Dahood's translation of שלם, 'to make a covenant,' applied here and in Job 5:23 ('For with the stones of the field will be your covenant, and the beasts of the field will be allied to you.), Is. 42:19, Ps. 7:5 and others, seems preferable (Psalms I, 42). Dahood also suggests that בהם may mean 'then' in Ps. 19:6, Is. 48:14 and here; "Its components seem to be *bā*, 'from, after,' and hem, 'these,' hence, 'after these, then.' There is a possible occurrence in UT, 137:24, *bhm ygʿr bʿl*, "Then Baal shouts."' (Psalms I, 122).
The best discussion of the problematic תבואתך טובה and the various possible solutions is now by Blommerde (98). He takes טובה as a divine appellative 'the Good One,' here and in Ps. 16:2: "You are my Good One, there is none above you;" Ps. 86:17: "Work a sign for me, O Good One," but he neglects to refer to Dahood, who had suggested such a reading for Ps. 16:2, 86:17, 119:122 and Hos. 8:3 ("Israel has rejected the Good One, followed after the Foe") in Psalms II, 296. But taking טובה as a divine appellative, Blommerde is able to explain תבואתך as a noun, 'your gain,' in view of such expressions like Ps. 73:26: "And my portion is God forever;" Num. 18:20: "I am your portion and your inheritance;" Job 22:25: "Then Shaddai will be your gold," and others. (98). His translation is accepted. Cf. also Job 30:36.

469/22 There are no problems in this verse, but the meaning of the metaphor has not been clearly seen by commentators. Now Dahood has suggested the underlying figure to be that of a scribe taking dictation. For an explanation of מפיו he referred to Jer. 36:17-18, where it seems clear that מפיו could be translated 'at his dictation.' For the meaning of שים he referred to the synonymous Ugaritic *št* (UTG 2499, 2410: WUS 2702), which specifically means 'to write, list' e.g. in UT. 2106:3, *b spr l št*, 'They were not listed on the tablet,' and in 2060:34-35, *aṯr iṯ bqṯ wštn ly*, 'Find out what is going on and write to me!' For similar expressions in the Bible he referred to Ps. 56:9 (cf. Psalms II, 46); Job 38:11,33, Prov 8:29, 7:3(=3:3) and 2. Cor. 3:3 ("The Metaphor in Job 22,22," Bib 47 (1960), 108-109, Psalms II, 46; UHP, 53, 73). His translation is accepted.

470/23 On the basis of 1 Aqht:119, b'l ybn diy hmt, 'May Baal heal their wings,' Dahood tentatively proposes to translate תבנה 'you will be healed' which would then clearly point back to 2:7 (NWSPJ, 66; UHP, 53; accepted by Pope, 152). Cf. esp. v. 30.

471/26 For אז 'then=if' cf. SNWSWJ, 309 (cf. Job 11:15, 13:20). על שדי תתענג is usually taken as 'you shall delight in Shaddai,' on the basis of ענג 'dainty, take exquisite delight in,' (KB, 718; so Pope, 149; Fohrer, 350 and others). Blommerde adds the meaning of על 'before, in the presence of' (VI.4.B, 23) and translates: 'Then you will be at ease in the presence of Shaddai,' (Bl., 99). Though this is quite possible it may be better to follow Driver who related ענג "to the Arab. 'anaja I 'drew, pulled, tied, bent' IV 'arranged with a rope; supported', whence 'inâju(n) 'rope; basis of an affair' comes. Hence ענג is elsewhere translated by the LXX πεποιθέναι (Jes. lvii 4), by the Pesh. tkal 'trusted' (Jes lviii; Job xxvii 10) and sab(b)ar 'hoped' (Ps. xxxvii 10). Here then the clause in question will mean 'thou basest thyself on' or 'dost depend on the Almighty'. The same root yields also תַעֲנוּג 'control' (Prov. xix 10, where the parallel מְשֹׁל 'ruling' determines its sense." (VTS 3 (1960), 84). This seems to be better, because the chapter speaks of the wicked who do not trust or depend on God but depend on their own schemes and riches, which, of course, will be cut off and are of no avail. Job is admonished not to follow their example, but to depend on God, only then will he be able to 'lift up his face to God', to have fellowship and conversation with God.

472/30 Another difficult verse. How should אי־נקי be translated? Tur-Sinai does not join אי־ to נקי , but assumes a proverb which declares that a whole island, a whole country, will be saved by the righteousness of the just, and he translates: 'The innocent man delivereth the (is)land; so it will be delivered by the pureness of thine hand.' (350). Fohrer assumes that a ש dropped out after אי־ש and reads אי־(ש) , 'Er rettet den schuldlosen (Mann).' (Fohrer, 352). But Sarna has proposed to relate אי־ to the well known Semitic particle ʾay, cf. Akk. ilu ayyumma, 'some God or other,' Arabic أَيّ , 'whoever,' 'whichever' (so also Guillaume, HAL IV, 15, but he does not refer to Sarna), but especially to Ugaritic, e.g. lḥm blḥm ʾay wšty,

'eat of some bread and drink of some wine,' (UT 52:6), cf. Prov. 31:4, אי־שכר 'any liquor.' The particle is also used in Modern Hebrew in such phrases as אֵי־שם 'somewhere or other,' אֵי־פעם, 'sometime or other.' (JNES 15 (1956), 118-119).
Dahood, at first, took אי־ as a negative (Psalms I, 196), but then changed his mind and followed Sarna and translated: 'Since he delivers whosoever (read: ʾê) is innocent, you will be delivered (read: w^{e}nimlōṭ) by the purity of your hands,' and added "the second person singular suffix of kappekā also determines the person of niphal infinitive absolute nimlōṭ." (HUL VI, 363).
While Pope is not satisfied with this translation, he takes אי־ as a negative, though the existence of אי as a negative in Biblical Hebrew is very doubtful. But he refers to the negative sense of the particle ʾî in Phoenician and also in Hebrew (as did Dahood in Psalms I, 196) and concludes: "Verse 30b clinches the negative sense of 30a, since if a man were already innocent he would not need Job's clean hands to effect his deliverance. Cf. Gordis, JNES 4 (1945), 54-55." (Pope, 153). But it is not certain that verse 30 refers to Job's intermediary action, it rather probably speaks of the deliverance of Job himself, by the purity of his conduct. The chapter is very clear about the destruction of the wicked, and there is no reference to the possibility that they might be saved. The friends are sure that Job belongs to the wicked, why else would he have to suffer?

473/29 The text is seen as corrupt and difficult, this is then also reflected in the quite different translation proposals, e.g. Fohrer reads השפילו ותאמר as הִשְׁפִּיל רוֹמת and גוה from גֵּאָוָה and translates: 'Denn (er erniedrigt den Stolz) des Hochmuts, hilft aber dem mit niedergeschlagenen Augen.' (Fohrer, 350, 352); but Tur-Sinai takes תאמר from אמר 'lift up' and גוה as 'body' and translates: 'When they are cast down, thou shalt lift up the body; and the humble one shall be saved.' (Tur-Sinai, 349). Cf. also Pope, 152.
But there seems to be no difficulty if one takes the parallel יושע and גוה as exclamations, יושע 'Salvation!' and גוה, probably גאוה, from גאה with the common drop of the א, may then mean, 'Exultation, Emminence! Majesty!' Both יושע and גוה then refer to the presence of God. השפילו can be taken as an impersonal verb. The hap. leg. שח is probably to be taken from שחח 'bow down, crouch.' In support for this reading cf. the many passages

in the Psalms which speak of the rejoicing in God's salvation, e.g. 9:14, 13:5, 20:5, 35:9, 88:1, 116:13, 118:15, etc. For the use of גאוה cf. Ps. 68:35, 'Give praise to God, the Most High of Israel; Whose majesty and might are too great for heaven.' (so Dahood, Psalms II, 132) and Dt. 33:26, 'There is none like God, O Jeshurun, who rides through the heavens to your help, and in his majesty through the skies.' (RSV). For 'Salvation = Life = Light = Lamp cf. Js. 62:1.

CHAPTER 23

474/2 Most versions, translators and commentators emend ידי to ידו, but this is no longer necessary because of the recognition of the third person masculine singular suffix י (so NWSPJ, 62; Psalms II, 226, accepted by Blommerde, 99). For God's hand weighing upon man cf. 1.Sam. 5:6, 11, Ps. 32:4, UT 54:11-13: w yd ilm p kmtm ʿz mid, 'And the hand of El is here like death, very strong', (so Blommerde, 99) and a line from the third tablet of Ludlul Bēl Nēmeqi, 'His hand was heavy (upon me). I was not able to bear it.' (W. G. Lambert, BWL, 23; Pope, 155). To read 'his hand,' seems therefore very well established. One may ask now, would it not be likely that one of the suffixes of either מרי or שחי may also be a third person suffix, on the basis of parallelism? If it would be a chiastic parallelism of ידי and שחי, שחי could be taken as 'his concern,' = 'Is not my rebellion his concern?' But this may be unlikely because all occurrences of שחי in Job refer to Job's complaint, cf. 7:13, 9:27, 10:1, 21:4 and here; cf. also שיחה 'devotion' in 15:4. If then מרי is read with the third person suffix, one possibility would be to read מרי 'his strength,' from מרר 'bitter, strong,' which would provide an excellent parallel to ידי 'his hand,' which does express strength. For אנחתי cf. Ugaritic anḫ 'sigh' (UTG 245).

475/3 Held noted the parallelism mǵy//ʾtw in UT II:AB, 4-5:31-34, which is equivalent to בוא//מצא here ("Rhetorical Questions...," 74 n. 32).

476/4 The use of a pronominal suffix to do duty for two (or more) words in parallelism was widespread. It is for this reason that משפט does not need to be emended to משפטי (so LXX). The suffix of פי does double duty also for משפט (NWSPJ, 66; accepted by Blommerde, 100; cf. Job 13:18, 33:26 and Driver, JRAS (1948), 164 f.).

477/5 For a list of the parallelism of בין//ידע in Hebrew and Ugaritic see S. Gevirtz, JNES 20 (1961), 45, cf. esp. Job 14:21, 15:9, 23:5 for the regular sequence and Job 28:23, 42:3, 38:18 for the reverse sequence.

478/6 Tur-Sinai has shown that רב־כח probably means 'plenipotentiary, attorney,' cf. the parallel כח and משפט in 9:19 (Tur-Sinai, 353f., accepted by Pope, 156). For the understanding of the second colon I, Eitan's observations on the meaning of שים are relevant. He states: "This verb, as far as it is possible to judge especially from its use in Arabic—(شَامَ , شَيْمًا , وشُيُومًا —meant primarily 'to put one thing into another', like a sword into its sheath. This concept was specialized afterwards, among other meanings, to signify 'putting the weapon into the breast of the enemy', and finally it was still further circumscribed as a special military term in the sense of 'a well organized attack of war'. This technical term occurs in our Scriptures, and the critics who misunderstood it tried in vain to emend the text in which it occurs." (A Contribution to Biblical Lexicography, 60f.). He employs this meaning of שים in 1. Kings 20:12 (שימו =attack!=exactly like the French: Attaquez!), Ezek.23:24 ('they will attack thee all around'), 1. Sam. 15:2 ('how he (Amalek) attacked him in the way'), Job 23:6 ('Is it only by means of His great power that He would contend with me?' (Is this all the judgment?) 'Is He not only attacking me?' (without taking into account all the arguments)). He also related שים to the synonymous שית with the same meaning of 'attack.' and pointed to Is. 22:7 ('and the horseman attacked the gate') and Ps. 3:7 ('attacked me all around'), where Dahood too points to the military shade of שית (Psalms I, 19). The proposed translation seems therefore justified.

479/7 שם is usually translated with the normal meaning 'there,' but the commentators are not clear to what the 'there' refers to. Fohrer (364) thinks it refers back to v. 3, תכונתו 'seine Staette'='his place;' so also Pope (156), though he does not explain the 'there' at all. The new proposal by Dahood to read 'if' has been rejected by Fohrer (363), but accepted by Jirku, FF 32 (1958), 212 and Blommerde, 100. His arguments are quite convincing and his translation 'if' is also accepted here (SNWSWJ, 306ff). The important ו , which introduces the apodosis, after שם in v.7b, is seen as dittography by Tur-Sinai, 354. Blommerde reads אפלטה as qal rather than piel and משטי as 'his judgment,' taking the י as the third person suffix (Bl., 100; cf. III.1. 8). But it might be better to read משפטי as chiastically parallel to רב־כח of v. 6 and translate 'my Judge,' both expressions then referring to God. Job knows that God is his judge, but he is convinced that God does not behave like a rational attorney, who would listen to the reasonable presentation of a case; God just attacks without any reason, and if he has any reason, he does not reveal it. For the translation of לנצח as 'was victorious, successful' see D. W. Thomas, *JSS* 1 (1956), 109.

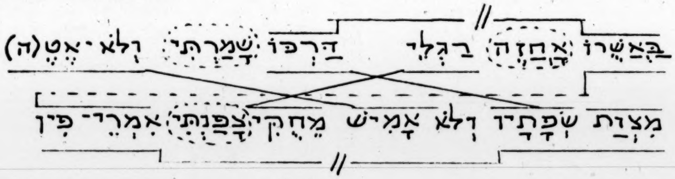
480/8 הן in the meaning 'if' has been discussed by Dahood (SNWSWJ, 307f.) and employed for this passage by Blommerde, (Bl., 100; cf. VII.2., 28). On the recurrence of the motif of the four cardinal directions see Dahood, *VTS* 16 (1967), 44, Pope, 156; cf. Job, 38:13.
For the implication of ואיננו 'he is not=he is non-existent=he is dead' cf. ns. 66, 146, etc.; see index.

481/9 The force of הן probably carries over from v. 8. בעשתו literally means 'where, when he works,' and makes little sense here. The best explanation comes from Eitan, who related the word to the Arabic غَشَا (root غشو) 'to go to, turn to, approach,' he reads therefore בַּעֲשֹׁת־ (*A Contribution*,.., 56f.; accepted by Pope, 156).
Cf. Ugaritic *ǵši* 'dahinsinken' = to sink away (WUS 2176).
Cf. also Ruth 2:19, 1. K. 20:40.

482/10 Dahood states: "It has long been recognized that in certain contexts *yāṣāʾ* carries the meaning of Arabic *waḍuʾa*, 'to be clean, fair,' and *ḍaʾa*, 'to shine.' H. L. Ginsberg's discovery of this signification in Ugaritic *yṣa* corroborates the view of earlier scholars on this point and authorizes us to find it in the tree texts cited above (= Job 23:10, 28:1, Prov. 25:4)." And he continues: "The lack of the conditional particle before *bᵉḥānani* in 23,10, thoroughly discussed by commentators, is now matched by PRU II, 19.12-14, *ttn wtn wlttn wal ttn*, 'If you give, then give; if you do not give, then don't give.'" (NWSPJ, 67).
Cf. أَضَاءَ IV 'to light,' trans. and ضَوْء 'light.' The relationship to this Arabic word is accepted by Pope, 156. Most recently Dahood has suggested the metaphorical use of עַמֻּד 'pillar, leg,' he translated: 'Surely he knows the tread of my feet; should he test me, I would shine like gold.' (HUL VII, 350).

483/11.12 The best explanation of these verses is now by Blommerde (Bl., 100-102). He accepted Dahood's reading of the מ of מחקי as 'in' (cf. VI.3, 22; Psalms II, 148)

and was therefore able to translate 'in my bosom' without the usual emendation to בְּחֵקִי (so e.g. Fohrer, 363, Pope, 156, and many others; Tur-Sinai reads מְחִקוֹ 'his law', 356). For the meaning of מן 'in' cf. Psalms I, 106, where Dahood discusses מֵהֵיכָלוֹ as 'in his palace' in Ps. 18:7 and refers also to Speiser's translation of מקדם in Gen. 2:8 as 'in the East' and to other examples in 2. Sam. 5:13, 13:34, 2. Chron. 15:8, Prov. 20:4, Ps. 68:27, in Psalms II, 148 he pointed to Is. 44:2, 58:13, Jer. 9:18, 18:22, Ezek, 3:12, 27:34, Job 23:12, Prov. 17:23 (cf. 21:14) and to the Mesha Inscription, line 11, w'hrg 't kl h'm(m) hqr, 'And I slew all the people in the village.'). Cf. also HUL V, 427 for the locative meaning of מן .
Then Blommerde read מצות שפתיו as the object of שמרתי parallel to דרכו , so ולא-אט and ולא-אמיש became parallel, reading אט as אֶטֶ(ה) from נטה (for the defective writing of final vowels cf. Bl., I.1, 3). He also notes that the verb stands in the middle of the phrase in both 11a and 12b and that all four stichs now count nine syllables. It is for this reason that he discards the suggestion by Dahood to read the י of מחקי as the third person suffix (cf. Psalms I, 11). If Blommerde's proposals are accepted the following arrangement of the two verses results:


//
בַּאֲשֻׁרוֹ אָחֲזָה בַרְגְּלִי דַּרְכּוֹ שָׁמַרְתִּי וְלֹא־אֶטֶ(ה)
מִצְוַת שְׂפָתָיו וְלֹא אָמִישׁ מֵחֵקִי צָפַנְתִּי אִמְרֵי־פִין
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[484] Pope emends באחד to ב(א)חר 'he chooses' and refers to the same parallelism of בחר and אוה in Ps. 132:13. In this he is following e.g. Fohrer, 363 (and others), without referring to him. But a new possibility has been suggested by Dahood. He noted some Ugaritic and Akkadian parallels to the use of אחד and he stated: "When Mot proceeds to challenge the sovereignty of Baal, he issued his claim partly in these terms: ahdy dymlk 'l ilm, 'I alone will rule over the gods.' (51:VII:49f.) Scholars have compared ahdy, an adverbial accusative, with Accadian ediššiya, 'I alone,' which on occasion occurs with verbs of 'might, power'; e.g. edišša ṣirat, 'She alone is mighty.' (n.69) In other words, be' ehad could be the semantic equivalent of ahdy, but with the idea of ruling to be supplied." (NWSPJ, 67f.). Cf. Job. 14:4, Dt. 6:4.

Blommerde accepted this reading and added that the "b in b^{e}ʾeḥād seems to be the exponential or emphatic b (VI.1.F, 20)." (102).

[485]/14 The י of חקי is read as the third person suffix by Dahood (Or 32 (1963), 499, Psalms I, 11) and accepted by Blommerde (102; cf. III.1, 8).
Parallel to חקי 'his decree, רבות may again mean 'plea, argument, dispute,' cf. ns. 231, 279, with the Phoenician singular absolute ending -ot. If this is so, כהנה may be the asseverative כ with הֵנָּה 'here,' in the sense of עד־הֵנָּה, 'until now.'

[486]/17 The verse is difficult and there is no agreement on its translation (cf. e.g. Pope, 155, Tur-Sinai, 356; Fohrer, 362). But if חשך and אפל (cf. 3:6, n. 44) are recognized as names of the underworld and לא is taken as the emphatic ל (so Pope, 157) only the translation of כסה remains problematic. כסה may not be a verb from כסה 'cover,' but a noun כסא (כסה) 'seat, throne' (cf. Job 26:9; cf. ksʾ, ksu, 'chair, throne,' UTG 1277) and form a composite noun with אפל, כסה־אפל, 'Throne-of-Gloom,' referring to the presence of the king of the underworld, Mot himself.
Or כסה could come from the root כסה, 'to cover, conceal,' but as a noun refer to the underworld 'the Concealment' (cf. 26:9). With צמת, 'silence,' ni., 'be silenced,' cf. ṣmt, 'destroy' (UTG 2176; WUS 2330).

CHAPTER 24

487/1 There is no agreement among scholars on the translation and interpretation of this verse. The main problem is with the understanding of the first colon and especially with עתים but also with נצפנו, ימיו etc. The RSV adds '(times) of judgement.' Pope refers back to 1:6 and 2:1 to the 'days of decision' (159). Dhorme omits the לא of the first colon on the basis of the LXX (353). Tur-Sinai reads משדילא as one word, 'hyppocrite,' on the basis of the Syriac שדילא 'lying flatterer,' and translates: 'why are the times (of punishment) hidden from the hyppocrite' (358f.).
Fohrer's treatment seems to be the best. He translates: 'Warum sind vom Allmächtigen nicht Zeitfristen aufbewahrt und schauen, die ihn kennen, seine Tage nicht?'(-Why are not appointed times kept by the Almighty and those who know him do not see his days?). He explains עתים and ימיו as the terms of regular court sessions and thinks that there might be an allusion to the 'day of Jahweh' (cf. Is. 2:12-17, etc.) which was popularly understood as the recurring judgment of Jahweh over the hostile nations, but the prophets reinterpreted as the judgment of Israel. The plural 'days' therefore refers to regularly recurring court sessions. Job's complaint is that God does not hold such 'days,' the wicked are left unpunished and God's friends are unable to experience such 'days' (Fohrer, 371).
Fohrer's treatment and translation is accepted. But the parallelism of לא נצפנו עתים and לא חזו ימיו with the verb interposed may allow a further thought. What does לא-עתים and לא-ימיו refer to?
The singular לא-עת occurs in 22:16, parallel to נהר , and was explained as 'No-Time, No-Season, Anytime,' an appropriate name for death. The question therefore is valid whether לא-עתים may not be a plural of majesty, again to be translated 'No-Season.'
ימיו may refer to the day of death, as in 18:20 and the negation of the day of death, לא-ימיו 'no-days (of death)' may therefore refer to life.
The following translation would result: 'Why is No-Season (anytime, death) not restrained by Shaddai, So the ones that know Him may see not-his-days(=not-death, life)?'
This resulting translation is not to be understood as a reference to the wish for immortality, but rather as an

expression of astonishment that the wicked seem to be able to live life happily, while the God-fearing have to suffer and see an early death. Job may even refer to himself by ידעו, those who know Him, i.e. I who know Him, who is faithful to Him.

488/3 Dahood suggested to read יתומיים with the genetive ending and the enclitic -m, cf. e.g. Ps. 65:6, Job 18:5 (Psalms II, 112). Not noticed by Blommerde.

489/4 Pope points to the almost identical phrase in Amos 2:7, but without the preposition. This passage then makes it clear that Amos 2:7 should be translated 'and turn aside the afflicted from the way,' even though the preposition is missing (Pope, 160; for the grammatical feature cf. Pope, JCS 5 (1951), 123-128).
The מ of מדרך does double duty also for ארץ. ארץ may mean 'city' here (cf. PNWSP, 62, Prov. 31:23; esp. Dahood, Bib 47 (1966), 280; Psalms II, 208, Ps. 74:20, where 'city' refers to the city par excellence, namely Jerusalem) דרך, in the sense of 'power, dominion' (cf. Psalms I, 63, 70, 114, 229, Psalms II, 127f., 230, 326f.) makes an excellent parallel to ארץ in the sense of 'city, because there, in the city-gate, the court held its sessions.
יחד can mean 'thoroughly! (KB, 376).
The translation 'city' for ארץ may also apply for a similar phrase in Prov. 30:14b 'To devour the poor from the city, and the needy from the land.'

490/5 The comparative particle can be omitted (Pope, 160).

491/5 פראים may possibly "be construed here as singular as in Hos viii 9, and the final -m would thus be the enclitic poetic 'ballast variant' so common in the Ugaritic texts" (Pope, 160). The phrase פראים במדבר may refer back to Job 11:12, as if to say, the poor person has to wander about like stupid in order to find food.

492/5 ערבה should not be taken as 'desert' (so e.g. Pope, 158, Fohrer, 367), but as ערב 'evening,' with the directional -h (so Dahood, NWSPJ, 59, UHP, 16, USt+B, 68, where he also remarks: "Such an analysis reveals the careful carpentering of the poet who unites in the clause m^ešaḥḥărê, a denominative from šaḥar 'dawn', and ʿarbāh 'till evening.'").

493/6 Dahood notes: "that for some biblical writers 'rich' and 'wicked' are correlative concepts,...the proposed emendation of kerem rāšāʿ, 'the vineyard of the wicked man,' to kerem ʿāšīr, 'the vineyard of the rich man,' in Job xxiv 6 may prove needless." (Psalms II, 16, cf. Qoh. 8:8, Is. 53:9, Prov. 11:7, Ps. 49:3, 53:9; cf. Psalms I, 229 on Ps. 37:16, Bib 47 (1966), 278).
עָשִׁר is read e.g. by Fohrer, 369. Note that רשע is the reverse of עשר . כר-רשע may be compared with כרם-ים of 24:18.
The difficult בלילו is either read בְּלַיְלָה (so e.g. Fohrer, 369) בְּלִיַּעַל 'worthless person' (so e.g. Pope, 160). Both readings still do not do justice to the consonants בלילו . Tur-Sinai may however be right when he reads בשדה-בלי-לו 'in a field withour yield', referring to other negative expressions, e.g. בלי-מה in 24:7, ללא-לה in 39: 16, and he explains: "When they (the poor) come as late (לקיש) gatherers, after the harvest, to collect the gleanings of the vineyard of a wicked man, who neglects the duty of leaving some of his crop for the poor to glean (Lev. XIX, 10; Deut. XXIV, 21, etc). Such a duty or suctom was observed also by other peoples" (Tur-Sinai, 362).

494/9 At first Dahood thought that the Ugaritic ʿl with the force of 'lastend auf' (v. Schulden, cf. WUS 2030, Praep. 2) may illuminate this verse (ULex., 97), then he related על to עֻל 'suckling infant' (Psalms II, 318; cf. UTG 1853; so most commentators), but his treatment of על in VTS 16 (1967), 41 n. 5 may be the best explanation of this verse. He translated: "And they take pledges from the poor," and continued: "since ʿal, like l, not infrequently denotes 'from.' Cf. the bibliography in Psalms I, 26, and the translation of Ps. xv 5, ...'Nor accept compensation from the hungry.' Contrast B-D-B, Lexicon, 286a, on Job xxiv 9: 'probably pregnant (v. DILLMANN) take pledges (getting power) over the poor.' Ugaritic, Phoenician, Hebrew and Moabite ʿl 'from,' allows us to forego such mental gymnastic." (42).

495/11 The difficulties of this verse are formidable, as reflected by the different translation proposals (see the commentaries). The best explanation of שירתם seems now to be by Dahood, who takes it as a Canaanite or Northern Israelite spelling of the dual feminine, שִׂירֹתֵם 'two walls, rows.' (NWSPJ, 68, where he also refers to the Ugaritic expressions bn qrytam, 'between the two cities,'

mitm, 'the two deeps;' UHP, 14; Or 34 (1965), 36; accepted by Blommerde, Bl., 102; cf. IV.4, 12).
But Dahood does not explain to what the שורתם refer. If יצהירו is taken as 'to pass the noonday' (as he does in NWSPJ, 68) and not as a denominative verb from יצהר 'oil' in the sense of 'produce or press out oil' (as e.g. Pope does, 161), then it is possible to think of the rows in a vineyard, where the poor have to work even during the hot noonday sun.

496/12 מעיר 'in the city,' for מן 'in' cf. Job 23:12, n. 483. The translation 'from the city,' lacks an explanation. It is quite possible, maybe even preferable, to take עיר as referring to an earthly city, maybe even Jerusalem, cf. v. 4, instead of seeing a reference to the city of the dead here (so Dahood, Psalms II, 194; cf. Tromp, 152) מתים means not 'men' but 'the dying,' (so e.g. Pope, 161) and not 'the dead' (so e.g. Dahood, Psalms II, 194) because the dead are usually silent. The reference is probably to the poor, who are dying of hunger in Jerusalem itself, while the wicked prosper.

497/12 In spite of the injustice and the indignity which Job had to suffer (cf. 1:22) he did not spit out of disgust in front of God, because of his reverence and piety. But here the poor are dying because of the lack of food and clothing and because of cruel working conditions but God does not move a finger against the wicked rich, who are the cause of this situation. God apparently sees nothing wrong with it and does not spit out of disgust. The statement of Job seems to be that there is no justice, neither in heaven nor on earth.

498/13 What does אור refer to? Does it refer to God, as Ibn Ezra and others thought (Pope, 161), or does it simply refer to the sun and the daylight, which the wicked shun? This question cannot be resolved on the basis of philology. It can hardly be denied that the verse seems to imply that the wicked do not know God's ways. Even Fohrer, who categorically rules out a reference to God admits this.
"'Jene', die im Folgenden genannten Verbrecher, sind 'Feinde des Lichts (n. 11)'. Nach dem Zusammenhang des Lieds kann "Licht' nicht im uebertragenen religioesen Sinn gebraucht sein, sondern muss das Tageslicht meinen, das die Verbrecher scheuen. Freilich steht dies mit dem Verlassen der Wege Gottes in Zusammenhang; die Scheu vor

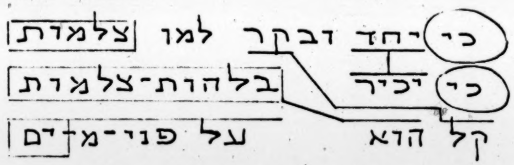
dem Tageslicht ist ethisch begruendet. Denn sie haben sich von dem von Gott gebotenen und deshalb richtigen und guten Wandel entfernt und wollen nichts mehr von ihm wissen. Das ist das Wesen dieses Verbrechertums (vgl. auch Prv 2,13)." (Fohrer, 373). But his statement, that אור cannot be used metaphorically here and has to refer to daylight, disregards the fact that the poet is free to use the same word to point metaphorically to God in v. 13 and then use it again in v. 14 as a reference to day light. This only shows the poet's skill and mastery of the language.
For the use of אור in the sense of 'sun' in Job see the index.

499/14 Instead of assuming that several different criminals are mentioned, namely a murderer, adulterer and burglar (so e.g. Pope, 161; Fohrer, 373) the כ of כגנב may be taken as a clue to explain רוצח, גנב and נאף as criminal aspects of the wicked rich. The כ then could serve double duty and עני-ואביון could be a hendiadys.

500/15 לא תשורני-עין is a quotation; Dahood's suggestion to read the י of תשורני as the third person suffix may therefore not be valid in this case (cf. Or 32 (1963), 499, Psalms I, 11; Bl., 102; cf. II.1, 8).

501/16 The statements made in n. 498 for אור may also apply here.
In verses 2-12 Job lists the misdeeds of the wicked rich during the day-time: they mistreat the poor. In verses 13-16 Job speaks about their crimes at night. The wicked do their wicked business day and night. It is therefore surprising that 16b has been interpreted to mean that they seal themselves off during the day-time. This is just not true. But what then does 16b mean? First, one should remember that חתם primarily means 'to seal, affix a seal' as a confirmation in commercial and legal business (KB, 344). It has been pointed out that למו may also mean 'for us, at us' from לן-מו and not from למו 'they', they have' (cf. n. 465, Job 22:17). It is therefore suggested that there is no reference to the wicked, restricting their wicked activities only to the night-time but that v. 16 is a summary of all the acts of the wicked, - at night they steal illegally, breaking into houses, and during the day they steal legally by commercial and legal means. 16c closes the section by summarizing v. 13.

502/17 Another difficult verse. For the different readings and emendations see the commentaries. A new attempt at translation may therefore be in order. First of all it should be recognized that כי־יחדו and כי־יכיר are parallel and that יחד may carry a meaning similar to יכיר. If יכר is read as the dialectical from of חזה 'see,' a perfect parallelism results. The ו of יחדו may be read with the next word. Because of the occurrence of צלמות and the composite name בלהות־צלמות it may not be too difficult to accept the occurrence of ים in the third colon and read על־פני—מ־ים , with the enclitic-m. If this is accepted then בקר and קל remain to be explained. קל may easily be read as coming from קל, קול 'call, voice, sound (KB 831, UTG 2213, 2226; cf. Arabic قَالَ 'say'), either as a noun or an imperative. בקר could therefore be parsed as the preposition ב and קר , cf. qr II, 'sound,' cf. Arabic قَرْقَرَ 'to babble' and the late Hebrew קִרְקֵר 'to cackel, quack' (UTG 2263). For בקר cf. lqr 'at the sound' (UTG 2263), and lql 'at the voice/sound (of)' (UTG 2213). למו is again read as לן־מו 'for us' cf. ns. 465, 501. For the translation of בלהות cf. ns 346, 349. Note the arrangement of the verse:



503/18 ארץ as the name of the underworld, in parallel with כרם־ים, could be a clue to the reading of כרמים , which could be read כרם־ים 'the field of Yam,' cf. על־פי־מ־ים in colon a; שדה 'the Field,' in Job 5:23, n. 116; and M. R. Lehman, "A New Interpretation of the Term שדמות (-'field of Mot')" VT 3 (1953), 361-371). לא־יפנה could be taken as impersonal. The ב of בארץ does double duty also for דרך , but this time in the meaning 'from.' For דרך in the meaning 'power' destiny' of n. 167.

504/19 Pope omits ציה and מימי as redundant (174).

505/20 The parallel רחם and רמה are taken as another pair of names for the underworld. For רחם as 'the Womb,' referring to the underworld see ns. 19, 55; for רמה 'the Worm' referring to Leviathan,' see ns. 144, 325. There may even be the possibility to read רמה as בָּמָה 'the Height,' as referring to the mountain of God, i.e. to God himself. The verse would then say: neither the underworld nor God will remember the dead. 20c speaks for the shattering, splitting of a tree, or rather wood, which is certainly reminiscent of 19:10. The problematic מתקו could therefore be read מִתְּקָו(ה) 'at his end' with the suffix supplied from ישכחהו . For תקוה in the meaning 'end' see n. 105, 111, etc., see index. The drop of the final letter is no problem.

506/21 Verses 21-25 are extremely difficult and they have received quite different explanations by the various scholars (see the commentaries). V. 21 could be taken as a relative clause, without an indicator, with עולה of v. 22 the subject. The subject of v. 22-24, though, is death and underworld, cf. the various names in vs. 17-20.

507/22 The subject is probably death and not the evildoer. It is important to observe that בכחו and בחיין seem to be parallel. בחיין is usually emended to בחייו on the basis of the LXX and other versions. The ן may have been written under the influence of the final ן of the previous word. For לא־יאמין cf. לא־ייטיב in v. 21.
The mighty are shown here for what they really are, namely without any real foundation firm basis. They too are swallowed up by death like everything and everyone else.

508/24 ואיננו is a standard phrase, therefore the singular. Cf. n. 66, 146, etc.; see index. Pope's statement on ככל is typical of several commentators: "MT 'like all,' but the parallelism requires some sort of vegetation and this is supplied by the LXX moloche̅ which transcribes the Heb. mallûaḥ; saltwort'; cf. xxx 4." (Pope, 174). But it may be better to follow those, who read כל as 'all' (cf. the Targum: 'and they are abased like all things that are cut down'), and to take the כ as the asseverative כ and eliminate the necessity of a parallel with the כ of כראש. There is also no need to emend יקפצון since פ and ב may interchange, cf. Arabic قَبَصَ 'plucked' (HAL III, 7). For the meaning of ימך 'subside' in Hebrew and Ugaritic cf. Gray, Legacy, 27.

509/25 It is very tempting to read לא of the first colon as a parallel to אל in the second colon. For the reading of לא 'the Victor' cf. n. 234. The verse thus receives a much sharper tone. Job is confident that no man could refute his observations, only God could. The arguments of the friends count as nothing.

24:

CHAPTER 25

[510]/2 The root רום is used quite often in Ugaritic, cf. *mryn spn* (51:IV:19, V:85, 67:I:11, ʿnt:IV:82) 'the heights of Ṣapan;' *šmm rmm* (RS 24.252) 'the high heavens (UTG 2311, 1291a; cf. Feinberg, 37), cf. Job 25:2, 31:2. The verse is usually seen "Perhaps (as) an oblique allusion to some version of a mythical theomachy; cf. ix 13." so Pope (164).
Similarly Fohrer states: "Wärend jetzt wohl wie 21,22 gemeint ist, dass Gott die Himmelsscharen richtet und dadurch fur den Friedenszustand in seinen'Höhen' (vgl. 16, 19; 31,2) sorgt, schimmert noch die mythische Vorstellung eines Götterkampfes durch, den die Gottheit in den Himmselshöhen ausgekämpft hat (vgl. auch zu 3,8; 7,12; 9,13)(n.7, Die Vorstellung kehrt in eschatologischem Zusammenhang in Jes 24, 21 wieder), bis er den unterliegenden Gegnern einen Friedensbund gewähren konnte (vgl. zum Ausdruck Jos 9,16). So sorgt er für Ordnung und Eintracht im Himmel, indem er seine Herrschft ausübt." (Fohrer, 375).
This may be so, but it is equally possible that in this case the ב of במרומיו should be read 'from'. From his place of dwelling God imposes שלום, and שלום may rather' signify 'retribution, punishment' here, than 'peace, order.' The main point seems to be that neither heavenly nor earthly beings can be just before God, and God metes out his just punishment on anyone who deems himself just before God. Bildad's short speech is a stern warning to Job.

[511]/3 Note the identification of אור with the sun; cf. n. 38, 51, etc.; see index.

[512]/4 Kapelrud noted that אל can also designate God in distinction from men; cf. Num. 23:19, Is. 31:3, Hos. 11:9, Job 25:4, 32:13, etc. (*The Ras Shamra Discoveries*, 56). And Dahood pointed to the idea of the cogenital tendency toward evil among men, expressed here and Gen. 8:21, 1.K. 8:46, Job 4:17, 14:4, 15:14, 25:4, Prov. 20:9 (Psalms II, 4).

513/5 According to Blommerde הן should now be read as 'if' (102; cf. VII.2, 28, n. 175, etc.; see index). רמה then becomes a predicate and not an apposition ('how much less man, a worm'). With the help of this verse and Job 15:15 Dahood proposes to read the badly damaged Ugaritic text 67:III:8 dk k kbkb(m), 'pure as the star(s)' (HUL II, 406).
For a different translation of v. 5 on the basis of Arabic cf. Driver, AJSL 52 (1932), 161.

CHAPTER 26

515/2 For the construction לא-עז//לא-כן cf. bhyk // blmtk, 'in thy living//in they dying,' in Krt:125: 14-15 (Gray, The KRT Text..., 22, 66); cf. also לא-צדק 'unrighteousness' in Jer. 22:13, esp. Is. 55:2; לא-חכמה 'un-wise,' in Job 26: 3 and for other constructions with the negative see the index. For the use of nouns with or without the prothetic א cf. Job 31:22, 26:2, 38:15, 33:7, 13:2, 33:7 (HUL I, 293).

515/5 Blommerde reads the מ of מתחת as an enclitic -m (cf. VII.7, 32) of the previous word; תחת as the niphal of חתת 'to crush,' a third feminine singular followed by a plural (collective) subject (cf. V.6, 15); מים 'waters' he takes as another name for the underworld, as can be shown e.g. from Jonah 2:6, Ps. 18:17, 69:2.3.16 (Bl., 103). For an opposing view on 'waters' as equivalent to 'Sheol,' cf. J. J. McGovern, CBQ 21 (1959), 353. Note that מים 'the Waters' is used here and ים 'Yam' in v. 12. The poet uses as many expressions for the underworld as possible in this section.
Dahood discussed this verse at the SBL meeting in Toronto in Nov. 1969. He noted the enclitic -m and the chiastic arrangement:

הרפאים יחוללו-ם
תַחַת מים ושכניהם

The literature on the Rephaim is quite extensive; cf. e.g. Fohrer, 383 n. 3 and 384 n. 4, where he also lists the Ugaritic passages, Feinberg, 38, Driver, CML, 10, who thinks that all references to the Rephaim are postexilic, Pope, 164; Tromp, 176-180; UTG 2346, translated rpum: 'deities, shades of the dead;' Gray, "The Rephaim," PEQ 84 (1949), 27-39; A Caquot, "Les Rephaim ougarititiques," Syria 37 (1960), 75-93. On the motif of 'the shades beneath the waters' in comparative religion, see Gaster, MLCOT, 307.

516/6 If the play on words in Gen. 3:1, 2:25, 3:7, 'cunning' and ערומים 'naked' is remembered, it is quite possible that the translation could be 'cunning Sheol'; cf. והנחש היה ערום 'and the serpent was cunning' in

Gen 3:1. The point then is not that Sheol is always visible to God, this is self-evident, but that mischievous, cunning Sheol stands in attention before God to receive his commands. Similarly, Abaddon, does not necessarily have 'no cover' but כסות could easily be read as כסאות 'thrones' with the drop of the א, so frequent in Job. For composites with the negative cf. n. 196, 207, etc.; see index. The point is again, not that Abaddon is visible to God, but that he has no powers of his own.

אבדון is usually translated as 'perdition, destruction.' Fohrer takes it as the place of destruction, (381).

517/7 צפון 'the North,' the widely known holy mountain, the dwelling of the Hebrew God and the Canaanite gods cf. e.g. Is. 14:13, Ps. 48:3, 89:13, etc; for the Ugaritic texts see UTG 2185, where *spn* can even be used as a divine name; cf. Jirku, *Kan. Mythen*..., 14 n. 5; ULex, 99, Pope, 165, O. Eissfeldt, *Baal Zaphon, Zeus Kasios und der Durchzug der Israeliten durchs Meer*, 11ff.; O. Mowan, *VD* 41 (1963), 11-20, proposes that Ps. 89:13 speaks of four sacred mountains: Zaphon Amanus, Tabor and Hermon. In this verse in contrast to 'the earth,' 'the North' is probably used as a technical term for the whole heaven as the divine dwelling place which is miraculously 'stretched' over 'nothing,' no pillars, ropes, etc., are needed (cf. Fohrer, 382, 384).

ארץ 'the earth,' in contrast to צפון 'the North' - the heaven(ly dwelling of God) probably does not refer to the underworld here, especially because תהו and בלי־מה refer to the underworld. For the use of תהו(ם) cf n. 136, 228. בלי־מה is another composite noun with the negative 'No-thing' explaining the real essence of תהו

518/8 Because of the many references to the underworld, 'the Waters' and Yam in the immediate context, it would heighten the praise of God's powers if one would read מים here again as 'the Waters' as e.g. in v. 5. God even uses the unruly 'Waters' for his purposes and for the life of man. What does תחתם mean? Usually it is assumed that the reference is to the weight of the water, which the clouds, pictured as reservoirs or waterbags, are able to withstand (so Pope, 165; Dhorme, 372; Tur-Sinai, 381, and most of the commentators). But the reference could also be to the feet of God who is walking up and down gathering and binding up the waters into clouds; cf. Job 9:13.

Another possibility would be to see a connection with תחתיה in 36:16 (פי־צררחם//תחתיה), 36:20 (תחתם//הלילה), 40:12, 'the Lowest.' The final ם could be an enclitic -m. The following translation would result: 'He even binds up the Waters into clouds, and the clouds do not burst back into the Lowest.'
On the clouds as water carriers cf. E.F. Sutcliffe, "The Clouds a Water-Carriers in Hebrew Thought," VT 3(1953), 99-103.
On the motif 'Binding waters into clouds' and 'Rain from bottles' in comparative religion see Gaster, MLCOT, 800 (cf. Job 38:37).

519/9 In a passage which speaks so clearly about God's dominion over the underworld it is strange that commentators have disregarded the reading כִּסֵּה 'throne' (for כסאה cf. Sutcliffe, Bib 30 (1949), 67). כסה is usually emended to כֶּסֶה 'full moon' (so e.g. Fohrer, 382; Pope, 165; Dhorme, 372). But Tur-Sinai points out that כֶּסֶה or כֶּסֶא is not the moon, but the day of the full moon; cf. Prov. 7:20, Ps. 68:4 and he reads פני־־כסה as elliptic for כִּסָּה פָּנִים 'he covered his face'. The easiest solution would be to retain the reading 'throne,' but not with a reference to the 'throne of God' (so apparently the MT), but to the 'throne (of Abaddon)' mentioned just above in v. 6.
Another possibility would be to interpret כסה as a name of the underworld: 'the Concealment' (cf. 23:17, 26:6). For עליו Pope suggested that the ancient name of the weather-god 'Aliy might be hidden in this preposition. Read עלי ועננו 'Aliy and his clouds'. The hap. leg. פרשז is usually explained as a mixed form from פרז 'extend' and פרש 'spread' (so e.g. Fohrer, 382, Dhorme, 372, Driver, VTS 3 (1960), 84. Pope calls the form ;unexplained', 165). Cassuto is reminded of this passage in explaining dpršt of UT 51:I:36 as a substantive 'canopy' from the verb prš 'to stretch' (Or 7 (1938), 275 n. 3; cf. Feinberg, 35, who also takes פרשז as a 'mishform'). The best explanation may be the one by Guillaume. In discussing רטבש of Job 33:25 he notes that in Arabic ش may be affixed to some verbs, e.g. خَلْبَسَ , خَلَبَ 'deceived with soft words, was soft, tender', cf. Syriac kūlbāshā 'basket' and Hebrew כלוב. He therefore is able to explain פרשז as such a form with the affixed ש, but here with the euphonic change from ש to ז, so פרשז is פרש cf. Arabic فَرَثَ 'he scattered.' (HAL II, 30).

520/10 חג, חוג 'the horizon' is seen as something solid, like a wall; cf. Prov. 8:27, Job 22:13 (so e.g. Pope, 165, Tur-Sinai, 382). Definite boundaries are set for the domain of the light, the sun, and for the Darkness, the underworld. This is a recurring theme in the Bible (cf. Cassuto, Genesis I, 38 for biblical examples) and in the Ugaritic texts, cf. eg. I*AB, i, 1-21 (cf. Albright, BASOR 83 (1941), 39). The initial מ of מים could be an enclitic -m of the previous work and produce the parallel חשך//ים .

521/11 The hap. leg. רפף is usually rendered 'tremble' but already in 1941 Albright pointed to UT 67:I:4.5, tṯkḥ ttrp šmm kr(k)s ʾepdk, 'The heavens will wear away and will sag like the fastening of thy garment,' taking רפף as a cognate to trp 'to sag.' (Albright, BASOR 83 (1941), 40 n. 10; cf. Feinberg, 38).
On the motif 'the Pillars of heaven' in comparative religion see Gaster, MLCOT, 705.

522/12 As Pope noted רגע also has the meaning 'still,' which the context requires. God did not 'stir up' the sea (so Fohrer, 382), but quieted it, overpowered it. There is no need to take רגב in the meaning of the Arabic رَجَعَ 'turn back' (so Tur-Sinai, 383) or to emend it to גדר, גער 'divided' (so Dhorme, 374). The allusion to the battle of God with the Sea and the Dragon is discussed by almost every scholar in the field.
רהב has not appeared in the Ugaritic texts.
The use of בתובנתו seems to be purposeful to show that God's understanding is far greater than all the cunning of Sheol, c. v. 6.

523/13 The best reading of 13a comes from Tur-Sinai (393f.) on the basis of a different word division. He reads בְּרוּחוֹ שָׂם יָם שְׂפָרָה 'By (means of) his wind he put the sea in a bag.' (accepted by Pope, 166, but not by Fohrer, 382).
He quotes Enuma Elish IV, 94f., where Marduk subdued Tiamat by means of a mighty wind and a net, "They swayed in single combat, locked in battle. The lord spread out his net (sapârishu) to enfold her,' (cf. ANET, 67, lines 94-100).
For שפרה cf. Akk. sapâru 'bag, net.' Talmudic שפיר is the 'bag' in which the embryo is enclosed, cf. סִפְּרָה in Ps. 56:9 for 'skin bag,' and ספר in Job 38:37 'to fill into bags.'
בריח seems to be related to בְּרִחַ 'straight bar,' cf.

Ex. 26:27, etc. (Tur-Sinai, 384; could ב be the preposition, producing שפרה//רוח ?).
For the Ugaritic passage referring to Leviathan see UTG 1400.
On the motif 'the Dragon in the net' in comparative religion see Gaster, MLCOT, 796.

524/14 For הן 'if' cf. n. 175, etc. see index. Note that already Dhorme translated הן 'if' (376). מה is used here in the exclamatory sense, cf. 6:25 (so most commentators).
For דרך 'rule, power, dominion,' cf. e.g. UHP, 55; it is accepted by Pope for this passage, (166).
שמץ-דבר is difficult. שמץ only occurs here and 4:12.
It is usually explained to mean 'whisper', 'a little' but KB, 993 puts a question mark behind these meanings. Tur-Sinai may be right when he argues: "...the feminine שמצה in Ex. XXXII, 25, is undoubtedly a derogatory term, and in the Hebrew and Aramaic of the Talmud and the Targumim שמץ always means 'fear, suspicion' of something evil and the like. Further, Arabic tashammasa, like tashammaza and shamaza, principally means 'to shrink back, flee (hastily), in fear and trembling', and Lisan al-Arab explains the expression shamaṣahu dhâlika shumûṣan by aqlaqahu 'it frightened alarmed him', adding the phrase achadhahu min-al-amri shumâṣun 'fear seized him of the thing', which is completely analogous to Hebrew ותקח אזני שמץ מנהו (n. 2. In (poetical) Hebrew, as in other languages, subject and object in expressions of this kind, are frequently interchanges, as 'they took fright' (Job XXVIII, 20) for 'fright took them', etc.). It is clear therefore, that שמץ means something like 'fear', and not 'a part' or; 'speech'" (81).

CHAPTER 27

525/1 Verse 1 literally means: "And Job continued to life up his discourse and said," On the basis of the possible interchange of sibilants שאת may be related to זאת , which has been translated 'insults,' cf. n. 21, etc.; see index. שאת משלו might be read 'his insulting discourse,' as a hendiadys.

526/2 Parallel with הסיר 'cause to turn away,' המר may not come from מרר 'bitter, strong,' but may be related to Ugaritic mr III 'to drive out;' cf. Arabic مَرَّرَ 'to cause to pass' (UTG 1541).

527/3 Blommerde recognizes נשמת and רוח as a stereotyped phrase (cf. Gen. 7:22, 2. Sam. 22:16, Ps. 18:16), which is broken up into its components (cf. Psalm I, 325, index 'breakup of stereotyped phrases:) and suggests the suffix of נשמתי to be the third person singular suffix (cf. III.1, 8) referring to אלוה . For a suffix standing in the first colon and its antecedent in the second, cf. ʿnt:II:25-27: ymlu lbh bsmht / kbd ʿnt tšyt, 'Her heart is filled with joy, / the liver of Anat with triumph.' (Bl., 103; so also Dahood, HUL VII, 339).

528/4 In UT 67:II:12-13 lšn parallels špt, as here, but in the reversed order (Feinberg, 25). אם is often taken as a negative (so Pope, 168; Dhorme, 380; Fohrer, 376). Tur-Sinai reads 'if' and notes that the verse is a typical formula of a denial; the meaning is then: I have never blasphemed God (387).

529/5 It has now been recognized that the usual translations of חלילה (cf. 2. Sam 20:20, 1.Sam.24:7 and here) do not do justice to the basic meaning of the term. Lehman states: "It is here suggested that חלילה is akin to Akkadian elêly/ullulu 'erase'. חלילה , as a noun, thus means 'erasure'. The literal translation of our idiom is therefore 'May there be erasure unto me (from God) if I break the oath', or more freely: 'may I be erased, eliminated, if I break the oath'" (ZAW 81 (1969), 82). It may be quite important for the understanding of this passage that the poet used לא־אסיר here and הסיר in v. 2. It is as if he wanted Job to say, God may turn away from me, but I will be better than he is and not turn away from him.

530/6 In order to solve the problem of the missing object in the second colon Blommerde applies the principle of the double duty suffix (cf. III.6,10), taking the suffixes of צדקת־ and לבב־ to do double duty also for ־חרף and translates: 'My conscience shall not reproach me as long as I live' (Bl., 103f.). A better solution may be to follow Guillaume and accept his suggestion to relate חרף to the Arabic حَرَّفَهُ 'he altered it,' (HAL, III, 3). His translation is accepted.

531/7 Dhorme's translation is accepted (382). The verse is a typical formula; cf. 2. Sam. 18:32 (Tur-Sinai, 388). For the parallel (מת)קמ(ם)// איב in Ugaritic and Hebrew see S. Gevirtz, JNES 20 (1961), 44; or מתקוממי// איבי refers to Yahweh and עול//רשע to death?).

532/8 The following verses are either Zophar's speech or Job quotes him.
The verse is taken as a question, with מה as the negative and not as an exclamation. תקות חנף in the same colon with בצע 'cut off', may very well mean 'rope, end,' cf. Joshua 2:18.21, and n. 105, 245, etc.; cf. the index. For the use of בצע in Hebrew cf. also Is. 38:12 and in Ugaritic cf. 67:I:19-21, "Earth...with both hands I devour. Behold the seven parts (of my life) are cut off, Behold my goblet (of fate) is mixed..." For the goblet (of fate) cf. Ps. 16:5 (Albright, BASOR 83 (1941), 42; cf. Psalms I, 89; Feinberg, 18). ישל is usually emended to יִשָּׂא־ל 'lift up to' on the basis of the LXX, or to יַשֶּׁל . Pope e.g. translates: 'takes away (his life)' (168). But parallel with בצע it could very well hide a reference to Sheol, יש(א)ל 'he throws into Sheol,' cf. v. 9b, חשך 'grow dark', cf. 3:9, 18:6, 22:11, 38:2. Because חשך can mean 'the Darkness' the verb חשך could mean 'to throw into the Darkness.'
The force of מה extends to the second colon. The second and third כי are taken as the asseverative kaph.

533/9 Blommerde has shown that the usual translation, 'when trouble comes upon him', is not correct. He compares this verse with 34:28, 'So that they cause the cry of the poor to come before him, yes, the cry of the afflicted he hears.' Both verses show the parallelism of שמע//בוא על and it therefore becomes quite certain that בואעל means 'come before' (cf. VI.4.B, 23). The suffix of צעקתו

does double duty also for צרה (cf. III.6,10). For כי introducing the second member of a question cf. Job 22:2, Is. 29:16. (so Bl., 104). צרה 'trouble' may refer to death, the ultimate trouble of man, death.

534/10 ענג could be taken in the meaning 'depend,' cf. n. 471, 22:26, and Blommerde for the translation of ענג 'be at ease' (99). For the expression 'call on God' cf. UT 52:1.23 (k)qrʾa ʾelm and ʾeqrʾan ʾelm, 'I invoke the gods' (Feinberg 36).

535/13 Dahood has noticed that "In 2065:14-17, ʿm apparently carries the nuance 'from': (i)rš ʿmy mnm irštk dḫsrt w ank aštn l iḫy, 'Ask of me whatever might be your desire for what is lacking, and I will give it to my dear brother'. This usage may obliviate the need for emendation in Job 27:13,...'This is the wicked man's portion from God, and the inheritance tyrants receive from Shaddai'. M. Pope, Job, 172, appears ill advised when he follows the footsteps of his predecessors in dropping the ʿ of ʿm as dittographic of the final letter of ršʿ. The lone UGAR. example of ʿm, 'from', is sufficient warrant for retaining MT ʿim ʾēl, the counterpart of miššaday, 'from Shaddai' "(UHP, 32,10.14: HUL VII, 350; accepted by Blommerde, 104f. cf. VI.5.A, 24; cf. also Psalms II, 287 on Ps. 85:5 for another example, 'banish from us your indignation').
נחלת is explained as a feminine absolute with the ending -at by Dahood (UHP, 14, 8.3, "The substantive naḥalat is not the regens of a construct chain, but an absolute noun serving as the accusative object of yiqqāḥû."; Bib 48 (1967), 544) and by Blommerde as a construct depending upon the following relative clause (105)).

536/14 For חרב , 'the Devastation,' not 'the Sword,' a name for death, cf. n. 104a, 112, 385; cf. also the use of מות in the following verse. For ל with the enclitic -ma, cf. also 29:21, 38:40, 40:4. In 1941 Feinberg stated " ל appears in Ras Shamra with the meaning 'from' as well as 'to, for.' No instances with the first sense have been attested for Job." (25), but now cf. the index.

537/15 Dahood's translation is adopted. He recognized that the negative לא of the second colon does also duty for the first colon (HUL VII, 338).
Pope admits the possibility of a reference to the god Mot here, but prefers to read בָּמות 'tombs' (172).

Note the juxtaposition of tbkynh and wtqbruh in 62:I:16-17 (Feinberg, 17; T. H. Gaster, JRAS (1936), 231).

538/18 The translation of כעש in parallel with כסכה is contested. For the different translation attempts cf. Fohrer (386, 'Spinn(gewebe)'), Pope (169, 'moth'), while Tur-Sinai (392 related it to an ancient astral legend. The best, for the time being, may be to follow Dhorme, who relates it to Arabic 'bird's nest in a tree,' cf. Assyrian ašašu 'nest,' and Ps. 84:4, Prov. 27:8 for the metaphor (395).

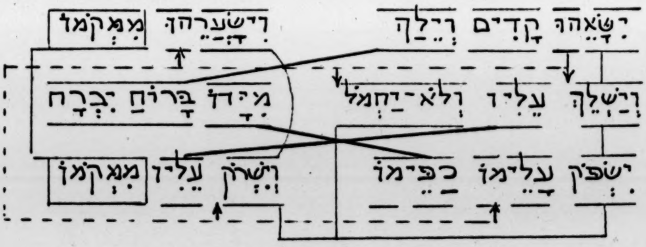
539/19 After an excellent discussion of the problems and the various translation attempts of this verse Blommerde states his views: "I propose to read lēʾ 'the Mighty One' (VII.1. Corollary, 28) for Masoretic loʾ and qal yeʾešōp for nifal yēʾāsēp; an object for yeʾešōp is supplied on the basis of the principle of double duty suffix (III.6,10) by the suffix of ʾynnw, so' the Mighty One takes him away'; as for ʾsp 'to gather' - 'to snatch away, to kill', cf. Ps 26,9: ʾal teʾešōp ʿim-ḥaṭṭāʾim napší, 'Snatch me not away from sinncers'; UT Krt:18-19: mḫmšt yitsp ršp, 'One fifth Reshep snatched away'; and compare the parable of the rich man in Lk 12, 13-21, who says to himself 'have a rest, eat, drink, be glad', but receives the verdict 'stupid man, this night shall they require your life from you'. The title leʾ makes particularly good sense here in a context of life and death." (106f). Therefore the subject of עיניו פקח is God and not the rich man, cf. 14:3. For God's glance, which can be destructive he refers to Ps. 36:3, 49:11. דאיננו he takes as a denominative verb from אַיִן 'annihilate' (106, cf. V.8.C, 17; cf. Job 7:8b and Ps. 59:14, which Dahood translates: "Consume them in wrath, consume and annihilate them', in HUL I, 293). Though this is possible, it might be preferable to take it as a standard phrase for death, cf. n. 66, 146, etc.; see index.

540/20 Pope emends ימים to יומם, disregarding the parallelism of כמים and סופה, and he translates: "Terrors overwhelm him by day, By night the tempest carries him off" (173). While Dahood, recognizing that בלהות// לילה are poetic names for death, or the abode of death, translates: "Terrors will overtake him like a flood, Night will kidnap him like a tempest." (Psalms II, 163, 193; cf. Job 18:14; HUL VIII, 342; Tromp, 96 n. 76 כמים could be either 'like the Waters,' or, with the enclitic -m, כם־־ם 'like Yam.' For the many instances

of km in Ugaritic cf. UT 10.7, 96. The כ of כמים does double duty also for סופה . For בלהות, 'Terror, Decay,' cf. Job 18:11.14, 24:17, 30:15.
All four nouns are explained as names of death and the underworld. Note the chiastic parallelism of סופה//ימים לילה//בלהות (for סופה , 'tempest, whirlwind,' see HUL VII, 342).
For לילה as a name of the underworld cf. now HUL VII, 342, where Dahood referred to Ps. 139:11 and UT 137:14.20, ǵr ll. 'the Mountain of Night' and Phoenician Arslan Tash, lines 19-20.

541/21 קדים may also be a name for death in this context. וילך is probably related to the expression ואיננו (see the index) cf. also the next note.

542/22.23 Verses 22 and 23 have been explained in a different way by almost every scholar (see the commentaries). It might be possible to take up Pope's suggestion: "A still bolder expedient is to take ʿālāyw as a corruption of ʿAliy, an ancient cognomen of the storm god. Cf. xxxvi 30, 33." (173). In 36:31.33 Pope does read ʿAliy (237). In the light of the many occurrences of the divine title as recognized by Dahood (cf. Psalms I, XXIII, XXXVI, 45, 47, 79, 89, 194, 251; Psalms II, 51, 106, 295) and suggested already for several passages in Job, (cf. n. 153, 175, 286, 287, 291), another reference to 'the Most High', the weather god, may not be too strange, especially in this context.
The chiastic arrangement of v. 22 and 23 may be another proof for the corruption of עליו . After the reference to 'the Most High' was not recognized, the change to עליו the preposition with the suffix, was easily accomplished. It may even have been done on purpose. The suffixes of ישאהו and ישערהו do double duty also in v. 22, and the suffix of עלימו in v. 23, for וישרק . Note the chiastic arrangement:



CHAPTER 28

543/1 The כי has been explained differently (e.g. as the causative by Tur-Sinai, 394, or as simply an introductory formula, with 'I know, I note, 'underwtood, Dhorme, 399). The best may be to take it as the asseverative kaph (so R. Gordis, JAOS 63 (1943), 176).

544/1 יצא may also carry the meaning 'to be clean, fair, shine,' cf. Job 23:10, n. 482 (NWSPJ, 67; PNWSP, 52).

545/2 The verse was discussed by Dahood at the SBL meeting in Toronto, Nov. 1969. On the basis of chiastic parallelism he recognized that the preposition of מעפר does double duty also for אבן (so also Bl., 106). He read אבן יָצוּק 'smelted rock,' while Blommerde proposed to read יציק as a construct infinitive from יצק . He pointed out that a form with י was used besides צוק (Bl., 106, cf. Job 29:6, 38:38). Qal passives (here יֻקָּח) occur regularly in Ugaritic (cf. UT, 9.13, 73) and are probably more common in Hebrew than previously thought (cf. Albright, CBQ 7 (1945), 22; Feinberg, 65; cf. Job 28:15).

546/3 The verse is usually seen as referring to man's powers as a miner probing the depths of the earth (so Dhorme, 400; Pope, 178, Fohrer, 389). But it is very doubtful that the verse should refer to man in the light of passages e.g. like 26:10, 38:16ff. (cf. Tur-Sinai, 396f.). The verse, like most of the chapter, has God himself as subject. He is the master of the world, though man might be able to smelt silver and bronze and accomplish a few other feats, what is this compared to God who created the world, set limits to the Darkness, the underworld. He alone is the source of wisdom. Man may be great but God is matchless.
Note the use of תכלית 'completeness, end,' parallel with קץ 'end.' Thomas read צלמות as a superlative (JSS 7 (1962), 192).

547/4 נחל could be a collective, with mythological significance, followed by המשכחים , or one could read נחלים - עם, with the preposition for עם supplied by the prepositions of the second and third colon.
The parallel מעם - גר // מני - רגל // דלו מאנוש and נעו are probably all relative clauses. It is God, who is the

Lord of the Darkness, the underworld and the infernal River.

548/5 Another difficult verse (see the commentaries). It might be possible to read תחתיה 'the Lowest,' parallel to ארץ 'the Land' (see n. 92, 114, etc.; see index), as another expression for the underworld. Cf. the following expressions listed in KB, 1027, תַּחְתִּיּוֹת אֶרֶץ Is. 44: 23, Ps. 139:15, 63:10, 71:20; אֶרֶץ תַּחְתִּית Ezek. 31:14.16.18; אֶרֶץ תַּחְתִּיּוֹת Ezek. 26:20, 32:18.24; בּוֹר תַּחְתִּיּוֹת Ps. 88:7, Thren. 3:15; שְׁאוֹל תַּחְתִּית Dt. 32:22; שְׁאוֹל תַּחְתִּיָּה Ps. 86:13; cf. also Dahood, Psalms II, 100 on Ps. 63:10 and 176 on Ps. 71:20, where Dahood states: "The phrase t^e^hōmōt hā'āreṣ recalls the juxtaposition in UT, ʿnt:III: 21-22, tant šmm ʿm arṣ thmt ʿmn kbkbm, 'the meeting of heaven with the nether world, of the depths with the stars.' For ʾereṣ, 'nether world see Psalms I, 43, 106, 144, and for ʾereṣ balancing t^e^hōmōt, Ps cxlviii 7." Psalms II, 176; cf. Job 36:16.19, 40:12, 26:8, n. 518.

אש may very well be the Phoenician spelling of איש cf. 18:5, n. 339 and the use of אנוש in v. 4 and 13 in this chapter. Actually all translations of לחם and כמו־אש of this verse are doubtful (see the commentaries).

549/6 The close proximity of אש in v. 5, which may be the Phoenician spelling of איש, and אבניה in v. 6, obscured the beginning of a new paragraph. Verses 3-5 deal with God's power over the underworld, while verses 6-11 deal with God's actions from his holy abode, his holy mountain, cf. v. 12. All actions of God take their origin from his dwelling, from Mount Zaphon. This has been overlooked and several commentators do not even translate מקום (so e.g. Pope, 175; Fohrer, 389). It may be best to follow Dhorme, who translated 6a: "A place where stones are saphire," and argued: "The construct state plays the same part as it does when preceding a relative clause; cf. מְקוֹם in 18:21b. Our translation is confirmed by Dt. 8:9, 'a land whose stones are of iron'" (403).

The second colon could then also be read as a relative clause. There are numerous examples of the beauty and preciousness of God's dwelling in the Bible, cf. e.g. Ezek. 28:14; cf. U. Cassuto, Genesis I, 78, on the story of the Garden of Eden; cf. also the account of the marvelous construction of Baal's mythical abode on Mount Zaphon in the Ugaritic texts, II AB IV:V:75-81.91-97.98-102; II AB VI:22-35, etc. (cf. Pope, 179; EUT 100f.).

There are numerous nouns in Hebrew and Ugaritic employing both masculine and feminine plurals, cf. the feminine עפרת here and in Prov. 8:26 (for other examples cf. HUL VII, 352). מקום may refer to the dwelling of Yahweh.

550/7 There is a path to this holy place which no one knows. Not even the godly creatures of the underworld know it how much less man; cf. v. 13. For איה "the Vultures' as referring to beasts of the underworld cf. Job 15:21-24. It is necessary to distinguish between שזף 'catch sight of' (cf. Arabic شَرَفٌ 'object seen in the distance', HAL, 33) and the shaphel זפת 'make black as pitch' (HUL, 406).

551/8 The apparently lesser creatures of the underworld עית and איה (v. 7) do not know the path to God's abode but neither do the בני־שחץ 'the Sons of the Proud One' nor שחל 'the Serpent Dragon' itself. Already S. Mowinckel suggested that בני-שחץ and שחל belong not as much to zoology as to mythology (cf. "šaḥal," in Hebrew and Semitic Studies to G. R. Driver..., D. W. Thomas and W. D. McHardy, ed., Oxford: 1963, 85-103). While Pope accepted such a mythological reference for שחל, he denied it for the parallel בני־שחץ (179). For an excellent discussion on שחל and the relevant literature see Tromp, 164 n. 29, and also Pope, 179f. Note that there might be an elative overtone in the hiphil הדריכהן (HUL III, 331; cf. E. A. Speiser, "The Elative in West-Semitic and Akkadian,' JCS 6 (1952), 81-92 and Genesis, Anchor Bible Vol. I, New York: 1964, 273).

552/9 חלמיש 'the Boulder' and the parallel שרש 'the Root, Foundation,' are taken as a pair of names for the mountain of God. The ב of בחלמיש, parallel with משרש is taken in the meaning 'from.' Now the poet mentions by name the place he alluded to in v. 6 (cf. v. 12), it is the mountain of God, the root and foundation of everything. Disregarding the parallelism of the prepositions ב // מ H. D. Hummel suggested to read the מ of משרש as the enclitic -m of the previous word (JBL 76 (1957), 103; accepted by Blommerde, Bl., 106).
חלמיש is probably a noun with an ifixed ל (which may have a superlative function in Akkadian) from a root *חמש cf. Arabic حَمِسَ 'be hard.' It has been, most recently discussed by v. Šoden in VTS 16 (1967), 297f. It occurs 5 times in the Hebrew Bible, Dt. 8:15, 32:13, Ps. 114:8, Is. 50:7 and here. It probably refers to an especially hard rock or rock plate. No where does it mean 'flint, pebble.'

553/10 Parallel with בחלמיש and משרש, בצורות may very well be a majestic plural for צור 'the Rock' of God. Note that צורות is used and not the regular צורים (Could -ות be the Phoenician singular -ot ending?) יארים parallel to מבכי-נהרות in v. 11 probably

refers to the rivers in the underworld, cf. v. 4.
יקר may not refer to a 'precious thing' but to the proud creatures of the underworld, cf. v. 7-8.
Commenting on Gen. 7:11 Cassuto stated: "The verb בָּקַע bāqa^c ('burst forth', 'cleave', divide) is also traditionally connected with תְּהוֹם t^ehōm. The origin of this tradition is discernable in the Babylonian Account of Creation, which relates (Tablet iv, line 137) that the god Marduk cleft with his sword the body of Tiamat (= תְּהוֹם t^ehōm), the goddess of the primitive ocean, after slaying her. The use of this verb seems to have continued also in the epic poetry of Israel describing the revolt of the sea against its Creator (see above, Part I, 37ff.). It is likewise frequently found in Biblical literature, not only when the text refers to the crushing of the rebellious sea and its confederates, the rivers (for instance, Hab. 3:9, Ps. 74:15, Ex. 14:16, Jdg. 15:19, Is. 35:6, 48:21, 63:12, Ps. 78:13.15, Prov. 3:20, Job 28:10, Neh. 9:11)" (Genesis II, 85f.).

[554]/11 מבכי־נהרות has its counterpart in the Ugaritic mbk nhrm 'the sources of the rivers' (UT 49:I:5; 51:IV:21) as the designation of the abode of El. But while Pope assumed that the expression here is used only as a "poetic designation of the subterranean regions which man has the temerity to explore" (181) it is suggested here, that it is indeed a mythological reference, like so many others in this chapter. For Ugaritic mbk-nbk cf. UTG 1415, 1597, Feinberg, 26f. and Driver, CML, 162, who translated mbk 'source, spring, confluence' from a root bwk and related it to Syriac nbag 'bubbled up;' cf. also HUL V, 436; UHP, 66, Psalms I, 213, Psalms II, 281, G. M. Landes, BASOR 144 (1956), 30-37. Cf. especially Job 38:16, 'Have you entered the Sources of the Sea' (נבכי־ים).
Because of the possibility of the interchange of ב and פ חבש 'bind', may have the meaning of חפש 'to explore' (so e.g. Pope, 181, Bl., 107).
Because of the parallelism of תעלמה with מבכי־נהרות it too probably has mythological connotatins.
תעלמה , a noun with a ת preformative, it taken as another name of the underworld. For a discussion of the root עלם 'be dark, hide, conceal, ignorant,' see n. 152, 463.
For אור as referring to the sun see n. 38, 51, etc.; see index. Blommerde takes יצא in the meaning 'to shine' and אור as an adverbial accusative: "and makes dark places shine with light" (106).

555/12 This rhetorical question obviously refers back to v. 6 and v. 9, cf. also v. 13 and 20. Wisdom can only be found on the mountain of God, i.e. in the presence of God. מקום may refer to the dwelling of Yahweh.

556/13 Neither the creatures of the underworld nor even the Serpent Dragon (Leviathan) itself (cf. vs. 7-8) knows the path to the mountain of God (cf. v. 7), how much less a human being. Wisdom cannot be found in the underworld, though it is terribly powerful (cf. v. 14), how much less in the land of the living, among men on earth.

ערכה does not need to be emended to דרכה any longer (so e.g. Fohrer, 391; Pope, 181 on the basis of the LXX). Dahood, following Gordon (UTbS, 554), read ערך 'building, house,' cf. Ugaritic, Phoenician, Nabataean 'rk and in Ugaritica V, 12:3-4 the divine title b'l 'rkm, paralleled with b'lt bhtm, 'Mistress of the Palace (s)' (HUL VII, 355, cf. v. 23).

557/14 Blommerde accepted the reading אֲמִרָה suggested by app. BH. Both stichs count eight syllables now. The final vowel does not need to be indicated (cf. Bl., I.1, 3.107). Note the parallel תהום//ים . Only the singular occurs in Job (here and 33:16.30, 41:24), while all Ugaritic passages, but one (52:30) use the dual or plural, thmtm and thmt (Feinberg, 43; UTG 2537).

558/17 The suffix of יערכנה is datival, cf. v. 19a and Is. 40:18 (so Bl., 107, cf. III.2,8).

557a/15 Note the qal passive here and in other passages in Job, e.g. 28:2, etc. (Cf. Feinberg, 65).

559/18 ראמות here and in Ezek. 27:16 has a parallel in the Ugaritic rimt (r'm II) in 'nt:III:1, which refers to a pectoral as a gift, perhaps some gem, like 'corals' (UTG 2295; Feinberg, 37, Pope, 182).
Guillaume related משך to Arabic مَسَكَ 'took hold of' and commented: "The semantic development of seizing to pulling is simple and obvious. In the majority of instances there seems to be no good reason for departing from the primary meaning which is more natural: thus Ex.12,21 'Seize and take a lamb'...Job 40,25 etc. Similarly the nouns משך and משכת. The first signifies something held, and so Job 28,18 means 'the possession of wisdom is better than corals', and the 'cords' of Orion are literally its 'holders'." (HAL II, 23).

560/19 The suffix of יערכנה is datival (see Bl., 107; cf. III.2, 8; cf. v. 17). With כתם טהור cf. Ugaritic *ṯhr* '(pure) gem' and the expression *bht ṯhrm iqnim* (51:V:81, 96-9) 'houses of gems of lapis-lazuli' and the variation *ẕhrm iqnim* (77:21-22) (UTG 1032, Feinberg, 22).

561/20 Cf. v. 12-13.

562/21 The ו of ונעלמה was seen as problematic by the commentators (see e.g. Fohrer, 392). Blommerde explained it as an emphatic *waw*, quoting Pope: "the appearance of *waw* in an unexpected position has the effect of calling special attention to the word to which it is attached, and this adds emphasis to the whole sentence" (Bl., 108; cf. VII.3.B, 29, Pope, *JAOS* 73 (1953), 98; he also referred to L. Prijs, *BZ* 8 (1964), 107, who suggested a similar use of the emphatic *waw* at the beginning of the clause in Job 32:30).

563/22 אבדון ומות is used here as if it were a composite name; cf. the Ugaritic *mt w šr* 'Death and Rot' a name of a god in 52:8 (UTG 1443; cf. Tromp, 80 and Prov. 15:11). For אבדון cf. n. 516. מות , parallel to אבדון may therefore have local meaning here, cf. 30:23. Kapelrud stated: "There is no mention in the Old Testament of Mot, the opponent and antithesis of Baal...In the Old Testament *Māweṯ* or *Môṯ* means 'death'; but there a connection with the Ras Shamra evidence may lie in the fact that the word can denote the realm of the dead, the underworld (Isa. 28:15; Hos.13:14; Pss. 6:6, 9:14, 22:16; Job 28:22, 30:23, 38:17, etc.), with which Mot is closely connected in the Ras Shamra texts. Occasionally Death is personified in the Old Testament (Jer. 9:20; Ps. 49:15; Job 18:13; Lam. 1:20; but the few glimpses that we get of this figure do not give us much to build upon, and the element of personification does not amount to much." (*The Ras Shamra Discoveries and the Old Testament*, 66). Such a statement may now be questioned in the light of the many allusions to the underworld and death in Job.

564/23 For the parallelism of ידע//בין 'know(ledge)' // 'understand(ing)' in Hebrew, e.g. in Job 14:21, 15:9, 23:5 (regular sequence) and Job 28:23, 38:18, 42:3 (reverse sequence) and in Ugaritic, cf. Gevirtz, *JNES* 20 (1961), 45. מקום can mean 'home' (cf. HUL VII, 355, n. 1; HUL V, 43).

565/24 קצות ארץ 'the extremities of the Land', probably another reference to the vastness of the underworld and not only to the earth.

566/26 Dahood translated פלג-אהלים of Ps. 65:10 'the heavenly channel' and commented: "Namely, the conduit leading from the fresh water ocean above the heaven to earth. Hence it is called *peleg* *ʾelōhīm*, 'the divine channel.' An empty channel means drought upon the earth. Similar imagery appears in Job xxxviii 26, ... xxxviii 25, ...The noun *plg//nhl* (cf. Job xx 17) occurs in the Ugaritic tablet RS 24.244:69." (Psalms II, 114). Apparently several different expressions are used in Job for this divine channel; cf. חק (v. 26), יארים (v.10) פלג... תעלה (38:25).
For חזיז cf. Arabic خِنْزِسٌ 'storm cloud' and Aramaic חֲזִיזָא 'cloud' (KB, 286). חזיז may also occur in Krt:92(93), parallel with *kmyr*, but the meaning of both words is contested. Ginsberg translated: "They march in thousands serried, and in myriads massed." and comments: "Aisl. reads *km* *yr* 'like (early) rain (drops),' and Gast. E (i.e. in *Review* *of* *Religion* Mar. 1945:275-9) further equates *ḫsś* with Heb. *ḫāzīa* (rain?), Zech 10:1; Job 28:26; 38:25. I for my part have speculated from time to time on a possible connection between this last word and *ḫś*, which stands between *rḥ* 'wind' and *ʿrpt* 'cloud' in RSh 1929 No. 6:34; but if hss meant 'rain(drops)' in our passage, we should have expected it to be preceded by a word meaning 'like', or else followed by some adverbial ending." (*BASOR* Suppl. 2-3, 16.37). But such a word 'like' may easily be supplied. The *km* of *km* *yr* may do double duty also for the previous line, therefore: "Marching by thousands, like a storm-cloud (rain), Even in tens of thousands, like rain (drops).' Driver translated: 'going by thousands (like) sheets of rain(?) and by ten thousands like (drops of) early rain,' but he does not mention the double duty *km*. (CML, 31). Gray thinks that any solution offered by Semitic philology is hazardous and offered a different translation (*The* *Krt* *Text*...,13.41). Aisleitner offers a completely different translation in his *Die* *Mythologischen* *und* *Kultischen* *Texte* *aus* *Ras* *Schamra*, 90 (but cf. WUS 1233).

CHAPTER 29

567/1 Cf. n. 525 on 27:1.

568/3 For other examples of the image Pope refers to Ps. 18:28, 36:9, 97:11, 112:4, Is. 50:10, Mic. 7:8, and Blommerde to UT 117:17-18: wpn mlk nr bn, 'And the face of the king shone upon me', UT 1015:9-10: pn špš nr by mid, 'the face of the sun (-the king) shone very much upon me'. (Pope, 185; Bl., 108). With several other commentators (e.g. Pope) Blommerde reads the suffix of בהלו as a prospective suffix and lists several Phoenician and Punic texts in support of such a construction. For biblical examples of an infinitive with a prospective suffix he refers to Ezek. 10:3 ('when he, the man went') and Ezek. 42:14 ('when they, the priests, went'), cf. also Job 17:11 (Bl. 108f.; cf. III.4, 9). The parallelism of אור//נר confirms the meaning of 'sun' for אור, which may even refer to God himself. חשך probably does not refer to the night time, but to the intrusion and the threats of the Darkness, the underworld, into the life of Job.

569/4 Blommerde reads חרפי as 'my youth' (following KB, 336 under חרף II; cf. Arabic خَرُوف 'young sheep'; Bl., 109).

570/4 Blommerde reads בסוד as the contracted preposition ב with the infinitive from יסד 'to found, establish', and the preposition עלי as another instance of this divine title (Bl., 109f., cf. VI.4. Corollary, 24; cf. the compound name על-אלוה in Job 37:22 and broken up into its components (אלוה...על) in Job 10:2). Cf. HUL VIII, 342.

571/6 Almost every word in this verse needs comment. ברחץ, the temporal preposition ב extends its governing force also to the second colon to determine the infinitive construct צוק from יצק 'to pour' (UHP, 60; Blommerde, 109; Psalms II, 51; cf. Job 19:24 and J. J. Stamm, ZAW 64 (1953), 302). רחץ occurs ten times in Ugaritic texts (UTG 2323) and in Krt:62 and 156 in the iftael stem; cf. התרחצתי in Job 9:30 (Feinberg, 37f.,). הליכי, the hap. leg., is a dual of הל-ך 'foot' (HUL II, 404).

צור//חמה , for the meaning of צור Dahood refers to Ugaritic ẓrw (UTG 1057, 'a commodity listed after 'barley' and 'oil.') and to El-Amarna surwa 'balsam, storax' and biblical צרי in Ezek. 27:17 ('and honey and oil and balsam'); cf. the parallel ẓrw//nbt 'balsam//honey' in RS 24.642:22 (UHP 60; Psalms II, 37). עמודי, vocalized as 'pillar,' means 'legs'; cf. Job 23:10 (UHP, 60, HUL VII, 350 109). פלגי־שמן , is a figure of speech for abundance, cf. El's dream of plenty in 49:III:6.7.12.13; cf. also Job 20:17, Dt. 32:13, Ps. 81:16, Dt. 33:24 (Feinberg, 61; HUL V, 437; Pope, 186).

572/7 In the Mesha and Ahiram Inscription and in Ugaritic על may also denote 'from,' Dahood proposed this meaning for this verse (NWSPJ, 68; accepted by Bl., 110 and Pope, 186; cf. Job 30:2, 5:26). Therefore Dahood also argues that רחוב may be a synonym of גרן 'threshing-floor,' an open place outside the city-gate where royal court was held, cf. 1.K. 22:10, 2. Chr. 18:9 and the similar description of grn in Ugaritic texts (NWSPJ, 68; UTG 622).

קריה occurs in Ugaritic both with and without the as it does also in Job, cf. 39:7 and here (Feinberg, 36; cf. Prov. 8:3, 9:3.14; UTG 2278). In Ugaritic mṯb (from yṯb) may mean 'seat, throne,' rather than 'dwelling (UHP 63, WUS 1264; cf. 1.Sam. 20:18.25, Ezek. 28:2).

573/8 Dahood, reading יצפינו of Ps. 56:7 as an internal hiphil, יִצְפִּינו , refers to this verse and also to Job 18:3, where he reads 'נטמינו בעינים (why) must we hide ourselves from your sight,' (Psalms II, 43f.) He also suggested that קמו may be taken as an auxiliary verb denoting inchoate action. He states: "In Arabic, ʾaḫada, jaʿala, qâma etc. in the perfect, and followed by the imperfect indicative, express the beginning of an action. Ugaritic attests to three verbs being used in this function: qm, aḫd, and ndd; thus qm yṯʿr, 'he began to serve.' (n. 75, UM, § 13.24,47. For Arabic usage, W. Wright, A Grammar of the Arabic Language (Cambridge: 1933) II, 42d.). Like Arabic, the qtl of the verb of beginning is followed by yqtl, except in one instance where an infinitive (or possibly qtl) succeeds: yuḫdm šbʿr, 'He began to shine.' Ugaritic evidently had more freedom in this respect than Arabic. This latitude of usage permits us to propose, with considerable caution, that in Hebrew the preterite verb of beginning could be followed by another preterite." (NWSPJ, 69, cf. Job 37:14).

574/10 Most commentators emend the inconvenient נחבאו of this verse, although it made perfect sense just previously in v. 8. (cf. Dhorme, 419, Tur-Sinai, 412). It may be advisable to follow Guillaume, who related חבא here to Arabic خبا 'silent, quenched,' and stated: This is a fine example of the use of the same word with a different meaning, a rhetorical device which the Arabs called jinās. Hebrew here and elsewhere shows that jinās was used in literature centuries before Arab savants coined the name for it." (HAL I, 23).

575/11 The suffix of תאשרני does double duty for שמעה, and that of תעידני for ראתה (so Bl., 110; cf. III.6, 10.) The suffix of ותעידני may be datival (so Bl., 110; cf. III.2, 8).

576/12 The commentaries have had difficulty with the ו of ולא־עזר־לו (see the commentaries). It may now be explained as a waw-explicativum or appositional waw (so Blommerde, 110; cf. VII.3.C, 29) and rendered 'who,' the phrase being a relative clause without a pronoun (so Bl., 110; cf. VII.1,34; suggested by Dahood in Psalms I, 213f.; Psalms II, 265; cf. Job 18:21 and 182f. on Ps. 72:12, 'the oppressed who has no helper;' cf. Is. 13:14, Pope, 185).
Pope refers to the Keret legend, where Keret's son charges his father with neglect of the duty to protect the poor, widows and orphans (Pope, 188).
עזר may be another expression for גאל.

577/13 Dahood employed the meaning of 'before, in the presence of' for על here and compared UT 127:39f., ʿl abh yʿrb, 'He entered his father's presence.' (NWSPJ, 69; accepted by Bl., 110f.; cf. VI.4.B, 23; cf. Job 33:27a, 34:28).

578/14 Blommerde suggested that the suffix of וילבשני does double duty also for מעיל and צניף (111; cf. III.6, 10). One could go a step further, recognize the chiastic parallelism of משפטי//צדק and have the suffix of משפטי do double duty also for צדק. Or one could even take the suffix of משפטי as datival and translate: 'As my robe and my turban, so was my justice to me.' This would be in good agreement with 'it clothed me.'

579/16 Dahood proposed to read לא־ידעתי as a relative clause without the relative pronoun: 'and the cause of someone whom I knew not I investigated' (Psalms I, 213f.; cf.

Job 18:21, 29:12; cf. GK, § 155n; Brockelmann, Grundriss, II,552-556; KAI II, 45; accepted by Bl., 111; cf. VIII.1, 34). With Blommerde, the suffix of אחקרהו, which is usually omitted (cf. e.g. Pope, 185, Dhorme, 425; Tur-Sinai, 414, Fohrer, 402) is taken here as a datival suffix (Bl., 111; cf. III.2, 8).

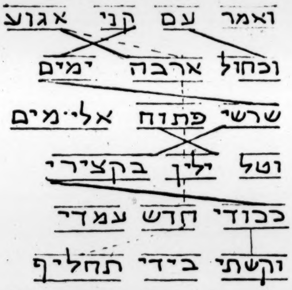
^{580}/17 שבר, in Ugaritic ṯbr (UTG 2642) is used e.g. in 51:II:18 for the smiting of the dragon by Anat (Feinberg, 40).

^{581}/18 There are as many different translations of this verse as there are versions and commentators (see the commentaries and esp. Driver, VTS 3 (1960), 85f.). One of the most important questions one has to answer is whether חול does mean 'phoenix' or not. Scholars are divided in their opinion.
The most forceful argument for reading 'phoenix' comes from Dahood, who devoted a special article to the subject, "Nest and Phoenix in Job 29,18," Bib 48 (1967), 542-544.
He employed the meaning 'like' for עם and read the suffix of קני as the third person singular suffix and translated: "And I thought, 'Though I perish like its next, I shall multiply days like the phoenix.'" Defending the meaning 'like' for עם he stated: "That ʿim, 'with', can also signify 'like' finds an ever-growing consensus (n. 2, E.g., F. Zorell, Lexicon Hebraicum (Roma 1955) 605a (Ps. 26,9; 28,3; 73,5; Gen. 18,23; Ps. 28,1; Job 9,26); Robert Grodis, Koheleth-The Man and his World (New York 1951), 212 (Eccles. 2,16; Ps. 106,6; Job 9,26; 1 Chron. 25,8 (where it is parallel to kaph); H. L. Ginsberg, Koheleth (Jerusalem 1961), 70 (Eccles. 2, 16; 7, 11; Ezek. 31,8); Moshe Held, Journal of Biblical Literature 84 (1965) 280, n. 36 (adds Ps. 49,13. 21; 143,7; 2 Chron. 14,10; Ezek. 28,3). This agreement regarding ʿim, 'like', is confirmed by Ugaritic usage in Ugaritic Textbook 2 Aqht: VI:28-29, ašsprk ʿm bʿl šnt ʿm bn il tspr yrḫm, 'I shall make you count years like Baal, like El's son you will count months', and in UT, 49:I:22-24, lyrẓ ʿm bʿl lyʿdb mrḥ ʿm bn dgn, 'He cannot charge like Baal, he cannot poise a spear like Dagan's son'. For our present purpose, the most relevant biblical parallel is Job 9,26:...'They pass by like skiffs of reed, Like an eagle that swoops on prey. Here the balance between first-colon ʿim, 'like and second-conon k^{e}, 'like', is identical with the parallelism I propose to find in Job 29,18." (542f.) This translation is now accepted by Blommerde (111; cf. VI.5.C.25, for literature on עם 'like' (the parallel of עם and כ was

also noticed by M. Held, *JBL* 84 (1965), 280 n. 36), and III.1, 8 for the literature on the third person suffix). He also noted that already Albright (in *Festschrift A. Bertholet* (Tübingen 1950) 4 and note 2) connected חול with Ugaritic *ḫl* in UT 125:I:7-8 (cf. UTG 861; WUS 926 'der Sturmvogel,' Emblem Ugarits; cf. also Feinberg, 20). Dahood concluded: "...the essential elements of the phoenix legend are present in Job 29,18. At the end of its life-span (500, 600, or 1461 years), the fabled phoenix burned itself in its nest, and from its ashes it arose in the freshness of youth to live through another cycle of years. The author of Job mentions nest(*qinnî*), death (ʾ*egwā*ʿ), phoenix (*ḫôl*), and resurrection (ʾ*arbeh yāmîm*). That the biblical writer had the phoenix legend in mind seems inescapable." (*Bib* 48 (1967), 544). On 'the legend of the phoenix' in comparative religion see Gaster, MLCOT, 796. Gaster commented: "Against the proposed interpretation of our verse stand the following facts: (1) There is no evidence of a word *ḫôl* meaning 'phoenix' in any Semitic or Ancient Near Eastern language; (2) sand as a symbol of multiplicity is a commonplace of Biblical literature (see above, 59)." (MLCOT, 797). It may be that the poet does indeed refer to the legendary phoenix, but it is not conceivable that he had a reference to resurrection in mind. If חול does mean 'phoenix' then it may be used here to symbolize Job's hope of recuperation from sickness and near death, and to continue the rest of his life in good health. Inspite of the perfect treatment of this verse by Dahood, it may not be too presumptious to make another suggestion.

The possibility still exists that חול does not mean 'phoenix' and should be taken in the normal sense. Then the question of the meaning of קני has to be answered. There are several possibilities, e.g. 1) 'nest,' cf. קָנֶה 'reed,' but cf. also Ugaritic *qn(m)* 'huts of reed'? (KB,842/3), *qn* I 'reeds' "to be used as shafts for making either a bow or arrow" (UTG 2244). 2) Driver (and others, see Dhorme, 426, Fohrer, 403) related קני to Egyptian *qn* 'strong' and *qn.t* 'strength'. "The Acc. *qannu* 'rope, cord' - Arab. *qannatu(n)* 'strand, rope' are cognate with the Eg. *qn*--Heb. קו 'strength', just as the Acc. *q*--Heb. קו 'cord' are cognate with the Arab. *qawija* 'was strong'." (*VTS* 3 (1960), 85). 3) In Job 31:22 קנה has been related to Ugaritic *qn* II 'the humeral bone of the arm;' cf. Eg. *qni* 'to embrace,' 'arm' (UTG 2245). It may even be that all these three possibilities are related.

If it is recognized that verses 18-20 are probably a small unit, introduced by ואמר 'and I thought (to myself),' it may be possible to read all three verses as pondering thoughts and questions of Job, without the interrogative particle. Then ימים//קני (v.18), קצירי//שרשי (v. 19), and קשתי//כבודי (v.20) are all expressing one and the same idea, namely, Job's physical welfare, his body, feet, arms, and his sexual powers (bow) may be renewed after his sickness and near death. קני in v. 18 and קשתי in v. 20 may then purposely be placed as the first and the last expressions, both referring to Job's physical and sexual strength.
The suffix of קני may do double duty also for ימים in v. 18. (note that all other parallel expressions have the suffix).
For 'sand' as the symbol of indefinite multiplicity and therefore strength, cf. e.g. Gen. 32:13, 41:49, Is. 48:19, Heb. 1:9, Ps. 139:18, etc.
Note the arrangement of these verses:



18 Then I thought (to myself):
'Shall I perish (fail, just) like my reed/nest/hut/
bow/arrow/strength/bone/arm?
Or shall I multiply my days (just) like sand (as
numerous)?

19 Shall my root(s)(feet) spread out to the water,
The dew lodge on my branches(arms)?

20 Shall my glory(bow-handle) be renewed with me,
And my bow (sexual powers?) send arrow after arrow
from my hand (or be successful in my hand (power))?

Seen in this light, v. 18 and v. 20 seem very much related. קני and קשת are words taken from archery as metaphors for sexual prowess. Job speculates not only about a long life, expressed by חול 'sand', but also about the one thing that makes life worthwhile for an oriental chief, a multitude of children, this seems to be expressed by קשת and תחליף .

582/19 טל occurs here in parallel with מים 'water' and in 38:38 parallel with מטר 'rain.' In the Danel epic ṭl is also connected with rain (cf. Feinberg, 22 and esp. the observations in UTG 1037: Tl is one of Baal's daughters, "The fact that Baʿl, as a god of fertility-giving water, is associated with dew as well as rain in 1 Aqht:44, rules out any seasonal interpretation of his role"..."Dew in Canaan is a round-the-year phenomenon."..."Dew is connected with fertility (e.g. Gen. 27:28 and ʿnt:II:39 cited in § 17.4). quite like rain." These observations may support the interpretation of verses 18-20 in n. 581).

583/20 קשת 'bow' plays an important role esp. in the Aqht legend, but apparently has no special force in Job (20:24, 29:20, 41:20, so Feinberg, 36; cf. H. L. Ginsberg, BASOR 97 (1945), 7.15). But it may be used metaphorically here for sexual prowess and the multitude of children which Job hopes for; cf. esp. Ps. 127:3-: "(3) Lo, sons are a heritage from the Lord, the fruit of the womb a reward. (4) Like arrows in the hand of a warrior are the sons of one's youth. (5) Happy the man who has his quiver full of them! He shall not be put to shame when he speaks with his enemies in the gate" (RSV). It may be quite possible therefore that Driver's observations on כבדי may be relevant here, even though 'my glory' 'my honor' also makes good sense here. He stated: "I suggest therefore that כבדי 'my glory' ought to be vocalized כָּבֵדִי 'my bow-handle'. Amongst the Arabs the various parts of the bow have each their own proper name, and the central part where it is grasped is called kabidu(n) 'heavy part, central piece'. May not the centre-piece or handle have been used in poetry pars pro toto for the entire weapon?" (VTS 3(1960), 86).

584/21 Note the parallel למו // ל (HUL V, 435).

585/23 The preposition of כמטר does double duty also for למלקוש (so Bl., 111; cf. VI.6, 25 and most commentators). Pope points to the Keret legend where farmers are eagerly waiting for rain (cf. Ps. 119:131, James 5:7, Pope, 187).

[586]/24 It may be best to follow Driver here, who took לא of the first colon as the interrogative. He also noted the parallel of אשחק//אור and therefore read אור as a verb. For יפילון, from נפל , he proposed either to assume an ellipsis of the object, namely פניהם (cf. Gen. 4:5), 'they showed no downcast looks,' or to assume that an א dropped and to read יאפילון from אפל 'was dark, black' (parallel אור) 'they darkened not their faces' i.e. 'showed no angry looks' (cf. Job 30:26, where אור and אפל are contrasted, cf. Jer. 3:12) (VTS 3 (1960), 87f.).

[587]/25 The last colon is often deleted (so e.g. Fohrer, 403) because it literally means: 'as one that comforteth the mourners' (so Tur-Sinai, 419). Others read בַּאֲשֶׁר אוֹבִילָם יִנָּחוּ 'where I lead them, they were willing to go!' (so e.g. Dhorme, 422f., following Herz, ZAW 20 (1900), 163). Pope also followed Herz, with a minor modification. He suggested to read either יֻנְחוּ־ם as the hophal with the enclitic -m, or יַנְחֵם 'they would lead them' (Pope, 187).
Note the parallel ראש//מלך , for ראש as a title see J. R. Bartlett, VT (1969), 1-10; cf. Job 1:17, n. 15.
But it may equally be possible to read אוֹבִלָם from יבל and retain ינחם from נחה but read niphal יִנָּחֵם with the drop of the final vowel, 'they were at ease.'

CHAPTER 30

588/1 ימים 'years,' cf. n. 5,8; Fohrer, 411; cf. Job 32:6.

589/1 It is not necessary to emend לשית to משית (so e.g. Driver-Gray, 208). Blommerde reads the ל of לשית in the meaning 'from' (cf. VI.2.B,21) and שית as a passive infinitive (112; cf. V.7.16). אבותם is then the subject and not the object of שית .

590/2 Dahood suggested to read על in the meaning 'from' (accepted by Bl., 112; cf. VI.4.A,22; cf. Job 11:20) and כלח as a congeneric assimilation of כח 'strength' and לח 'freshness' (NWSPJ, 56; accepted by Bl., 112; cf. IV.5,12; cf. n. 117 on Job 5:26).

591/3 Verses 3 and 4 are quite difficult as the different translation attempts show (see commentaries). It is suggested to read the prepositions of בחסר and בכפן in the meaning 'from.' כפן (cf. 5:22) may not necessarily be an Aramaism in the meaning 'hunger, famine' but may denote 'poverty of diet' as Guillaume pointed out, referring to Arabic مُكَفَّنُونَ 'people without salt, milk or seasoning' (HAL III, 4). ערק can mean 'gnaw' or 'flee, go away.' Apparently the poorest desert people are meant אמש, cf. أَمْسِ 'last night,' Acc. ina amšat 'in the evening (of yesterday)' (KB, 66). שואה ומשאה cf. Job 38:27. Tur-Sinai refers to שאתו of 13:11 and translates 'fear and fright' (420). The expression refers either to the location of the people or to their mood.

592/4 Read על in the meaning 'from' (so Bl., 112; VI.4.A, 22). The meanins of מליח and לחמם are contested. For the translation given here cf. Pope, 193; Tur-Sinai, 422, Fohrer, 411.

593/5 Dahood related מן גב (vocalization uncertain) to מקול (cf. Is. 6:4, 30:31, 33:3, Jer. 8:19 and esp. Is. 33:3, 'at the noise of the tumult the people fled.') on the basis of Ugaritic g 'voice' (SNWSWJ, 319; cf. UTG 547).

594/7 נהק occurs only here and in 6:5 in the Hebrew Bible, but cf. Ugaritic *nhqt* 'braying' (UTG 1622; Feinberg, 28).

595/8 The Ugaritic cognate of בלי is employed in similar phrases, cf. *bl*, 'not' (UTG 466; Feinberg, 17; J. A. Montgomery, *JAOS* 56 (1936), 445).

596/9 Blommerde suggested to read the genetive suffix of נגינתם as a dative (112; III.3, 9; cf. Lam. 3:14). For מלה 'byword' cf. Dahood, Bib 44 (1963), 71-72 (accepted by Bl., 112).

597/10 Cf. 19:19 and the parallelism of מני//מי here (Penar, *Bib*, 48 (1967), 294f.).

598/11 No satisfactory translation has yet been offered (see the commentaries, the best may be by Fohrer, 411). With verse 11 a new paragraph seems to begin. It continues Job's impatient complaint. He changes from one subject to another and therefore also from singular to plural. It is therefore suggested that v. 11a refers to God (so also Fohrer, 411), who has unleashed his weapon or weapons upon Job, and has sent the vile brood (v. 12) of demons and sicknesses and even the threat of death to terrify Job. If this is accepted no change is necessary in v. 11a.

599/12 Pope's explanation of פרחח 'vile brood' is accepted. He takes it as a combination of פרח 'to sprout' and חח ; cf. Ugaritic and Akkadian *ḫaḫḫu* 'spittle, filth' (194). The term seems then to refer to the helpers of the underworld who are in the service of God and bring sickness to man. ארחות אידם 'the Road of Calamity' may be a majestic plural, referring to the road to death and underworld, or the ending could be the Phoenician singular ending *-ot*.
For איד cf. n. 91,433.
ימים 'my right,' the suffix is either supplied by the fact that suffixes are not necessary with members of the body, or the י of רגלי does double duty.

600/13 עזר 'Helper' could be taken as another divine name, cf. גאל .
The preoposition ל is taken in the meaning 'against' (independently recognized; so also Bl., 113; cf. VI.2.D,21; cf. UT ʿnt:IV:48: *mnm ib ypʿ lbʿl*, 'What foe has risen up against Baal?' *Psalms I*, 94-95, quoted also by Blommerde, 113).

Blommerde took עזר as a verb and translated: 'there is none to help me against them', taking the suffixes of יתיבתי and חותי to do double duty for עזר.

601/14 Tur-Sinai has recognized that רחב should not be taken as an adjective qualifying פרץ but as a noun standing elliptically for רחבמים as in 37:10; cf. 36:16 and also the expression פרץ מים 'a breach of waters' in 2. Sam. 5:20 (426). This restores the parallelism of רחב and שאה (not noted by Tur-Sinai), which may both be taken as expressions for death and the underworld. שאה could be taken from שאה I, 'be desolate, desolation;' cf. Arabic سَوْءٌ 'misfortune' or שאה II 'roar'; cf. שאון 'roar, din (of water)'. Though the figure is not entirely clear, it may be best to follow Pope, who refers to שאדה 'storm' in Prov. 1:27, Ezek. 38:9. Driver pointed out that תחת could have a temporal sense here, 'at the moment of,' 'simultaneously with' (*AJSL* 70 (1935), 163f.).

602/15 For בלהות cf. n. 346,349,540. עלי probably does double duty for v. 14b. Read the niphal תֵּרָדֵף (so Fohrer, 414, and others). It may also be possible to read the כ of כרוח and כעב as the asseverative and take רוח and עב as another pair of names for death and the underworld: 'Certainly the Wind has hunted ——— down my dignity, and the Cloud has disssolved my deliverance.' Cf. n. 276, 436, on רוח, n. 42 on עננה. But רוח could also be interpreted as 'the Broadness, Expanse' (see index).

603/16 Could עלי here mean 'the Most High' (see index)? ימי־עני may be a majestic plural, referring to the day of death; cf. n. 357.

604/17 Dahood translated עלי here as 'caldron' and suggested such a reading also for Ps. 12:7, Job 30:30, Prov. 27:22, 16:27 on the basis of "Ar. *ǵala*, *inǵala*, 'to boil, simmer,' provides a satisfactory etymology, Heb. *ʿōlāh*, 'whole burnt offering,' is apparently related, as proposed by Fritz Hommel, *Die Altisraelitische Überlieferung* (München, 1897), 279" (Psalms I, 74).
But because of the possibility that ערקי//לילה may have mythological overtones Dahood's proposal is not accepted. For לילה 'the Night' cf. n. 103, etc.; see index.

605/18 The verse is regarded as beset by difficulties (see the commentaries). The suggested translation is practically a literal translation. It only recognizes the parallelism of רב־כח// פי as expressions referring to God. Tur-Sinai took רב־כח as 'attorney' in Job 23:6 (accepted by Pope) and here (428, but not accepted by Pope here; cf. n. 478). The verse reëchoes 23:6. God as Job's attorney, should defend Job in his stead, understand and fight for him, and not against him.

606/19 Blommerde took ל in the sense of על 'upon' (113:VI.2.E,21). But חמר is taken as a name of the underworld, 'the Mire', and therefore ל 'into' is retained. Cf. Job 4:19; U. Cassuto, *Genesis* I, 104f. חמר could also mean 'a *homer*,' a measure, cf. *ḥmr* II, 'Trockenmass' (WUS 943), 'a unit of dry measure' (UTG 879(.

607/21 Job complains that God acts like a אכזר 'Tormentor' and not as a גאל 'Protector' or רב־כח 'attorney,' and does not defend him against the tormentor, death and underworld. Note the prothetic א in אכזר from כזר 'cruel.'

608/22 The chiastically parallel תשיה//רוח are taken as names for death and underworld. Note the א is lacking in תשו(א)ה; cf. שוה in v. 14, n. 601. For רכב cf. n. 462 on 22:14.

609/23 'Death', the god Mot and his realm, the underworld, 'the house of meeting' are mentioned explicityly (cf. 28:22, 38:17; Pope, 196; Kapelrud, *Ras Shamra and the Old Testament*, 66). מות may have local meaning here, cf. 28:22.
Dahood accepted the suggestion of W. A. van der Weiden (*Le livre des Proverbes*: Notes philologiques et exégétiques (dissertation submitted to the Pontifical Biblical Institute, Rome 1969), 64-65) that עדה can refer in some texts, to the '(nether) assembly,' cf. Prov. 5:14, 'I was at the point of the supreme evil, in the midst of the congregation and assembly.', and UT 137:19-20, (*idk pnm*) *lytn tk ǵr ll ʿm pḫr mʿd*, (Then) they set (face) toward the Mountain of Night', toward the gathering of the assembly' where the composite phrase *pḫr mʿd* designates the nether assembly as is evident from its association with 'the Mountain of Night', a poetic description of the abode of the dead." (HUL VII, 348, cf. Prov. 9:18, 26:20, Job 30:23, 40:13 and Ginsberg, *BASOR*, Supp. 2-3, 41).

610/24 The verse has been regarded as one of the most difficult in the book of Job (cf. e.g. Pope, 196; Tur-Sinai, 433). The main problem is caused by בעי, which has

received many different interpretations, e.g. 'ruin,' (Tur-Sinai, 433, cf. Mich. 1:6, 3:12, Jer. 28:18, 79:1), 'Ein Ertrinkender' (a drowning one, e.g. Fohrer, 412 and others emending to טֹבֵע) 'a begger' (G. R. Driver, AJSL 52 (1935), 164; cf. Syriac [illegible] 'suppliant beggar'), 'the needy' (so e.g. Pope, emending to עני, 196). Whatever the translation, it seems clear that בעי does refer to Job. Tur-Sinai's choice is accepted. The ruined Job reprimands God with this apparently strongest accusation in the whole book. In v. 25 Job reminds God that he has helped the down cast, so should not a god do the same, if even men do it? In 6:14 Job accused his friends of not behaving like friends; here Job accuses God himself of not acting as the God of the Hebrews should, rather God here behaves like a Canaanite god.
For בפידו cf. 15:23, 21:20. להן שוע could be read לה(ילא) נושע then 24b would mean: 'If he has found no relief in his plight', so Driver, ibid., 164; or להן may refer to 'the poor' of v. 25, 'When he (thus) cried out over them in his calamity' (so Tur-Sinai, 432). If this suggestion is accepted, 24b could be translated: 'Who in spite of his own calamity cried out over them (the poor).' But להן could also refer to עי or even to 'death' and the 'meeting house' in v. 23. May be the feminine is used because of the reference to the underworld (cf. also the suggestions by Dhorme, 445).

611/26 Note the parallelism of טוב//אור, which probably refers to health and life or even to God's presence, and רע//אפל which refers to death and underworld, cf. n. 111 on רע in 5:19, and n. 44,486 on אפל. For קוה 'cry' cf. n. 50,321. For אור 'sun', see index.

612/27 ימי-עני could be a majestic plural for 'the Day of Affliction' = death, or refer to the numberless days in the underworld.

613/28 קדר 'the Dark,' cf. Arabic قَذِرَ 'be dirty', cf. Dahood, who read בלא as coming from בלא 'to wear out'; so he translated: 'I went about blackened, seared by the sun.' (Psalms I, 93). לא-חמה 'No-heat, no-sun,' may be a composite noun with the negative. (cf. n. 196,207, etc., see index). The ב of בלא does double duty also for קדר. קדר and לא-חמה is probably another pair of names for the underworld. Job experiences his situation as so bad, that he equals it with being already in the underworld.

614/29 Because of the close similarity to Job 17:14 the animals mentioned here may refer to creatures of the underworld. The tertium comperationis may not be the cry of Job, which is as haunting as the cry of jackals, but Job considers himself as good as dead and a relative of the infernal creatures. With תנים cf. תנין 'the Dragon' and רמה 'the Worm', it could be taken as a majestic plural. With יענה 'ostrich' cf. e.g. איה 'Vulture', see n. 270.

615/30 Dahood read עלי as the substantive 'caldron'; cf. Job 30:17, n. 604, and he translated: 'My skin is blacker than a caldron and my bones hotter than a scorching wind, or 'and my bones burn with heat' (Psalms I, 24.230). But another reading is possible. חרב 'the Devastation' and not 'the Sword,' is a name for death (cf. n. 104a,112, see index). עלי may be another instance of the divine title 'the Most High'; Job complains that God, instead of helping him against the forces of the underworld, joins forces with death in his destruction. What a God! Or עלי could mean 'the Caldron,' parallel to חרב 'the Devastation' (see index).

CHAPTER 31

616/1 What does בתולה refer to? Most commentators take it to mean 'virgin' (so Fohrer, 432; Tur-Sinai, 434; Dhorme, 450; Terrien, 1116; Driver-Gray, 262), which poses the problem of the relationship of this verse to v. 9f., where the worse crime of adultery is mentioned. Some emend the difficulty away by reading נבלה'folly, wickedness' (so e.g. Pope, 200). But is it not conceivable that the poet would begin this catalogue of negative sins with one of the worls sins he could think of, namely idolatry? Another possibility would be to take נכר as another name of the underworld in the meaning 'the Misfortune, the Disfigurement. It may therefore not be too outrageous to suggest the possibility that בתולה does indeed refer to the epithet of the goddess Anat (UTG 540; Feinberg, 18, noted this title, but stated that the word in Job is used in the general sense). In 1928 G. Jeshurun suggested that the word may refer to the *virgo coelestis* Ishtar (*JSOR* (1928), 153), but this was not accepted by subsequent scholars (cf. e.g. Fohrer, 432). But after the Ugaritic evidence however such a possibility should not be ruled out categorically any longer, especially because another title of Anat occurs parallel בתולה in the very next verse, namely, מרמים , though used as a title of God here, cf. *bʿlt šmm rmm* (UTG 1291a; cf. n. 303 on Job 16:19). Note that instead of שמים the word מעל is used here. Job may refer here to the fact that he has not succumbed to the seductive powers of the goddess Anat. Similarly Aqht also resists the goddess. Gaster commented on Aqht I:VI: 11-15 = 2 Aqht:VI:15: "The attempted seduction of the verile hero and his rebuff of the goddess who would entice him is a common theme of ancient Near Eastern mythology (cf. the stories of Bitis in Egypt, Gilgamesh in Babylonia, Kombabos in Syria, etc.; see Albright, *JBL* 37 (1918), 116ff.). Moreover, a scene in which a goddess is whown lifting her skirts before a male onlooker is common on Syrian seals ca. 1700-1200 B.C. (Ward, *Seal Cylinders of W. Asia*, ch. 50; Frankfort, *Cylinder Seals*, 270ff.; Pritchard, *Figurines*, 36-37)." (*Thespis*, 346).

617/2 **Cf. previous note.**

618/3 Note the chiastic parallelism of נכר //איד . For איד 'the Calamity' cf. n. 91,433. If איד is indeed used with the mythological reference to death and בתולה in v. 1 is really an epithet of Anat, then it would be quite logical to take נכר in the meaning 'foreign god, or altar' (KB, 618, cf. Dt. 32:12, Ps. 81:10). Note also the occurrence of מרמה // שוא in v. 5, Cf. e.g. Ex. 20:3 אלהים אחרים and עון in v. 5 and שוא in v. 7, etc. On the motif of 'the negative confession' in comparative religion see Gaster, MLCOT, 797.

619/5 עם can mean 'to, toward' in Ugaritic (so Dahood in UHP, 32; cf. Jdg. 4:9; Krt:124, lk ʿm krt, 'go to Keret;' accepted by Bl., 113; VI.5.B,25: Psalms II, 243 on Ps.78:37). על can also have the same meaning (so Dahood UHP, 31; cf. Ps. 79:6, 90:16, 55:11, 80:12, Psalms II, 327; Bib 46 (1965), 78; UT, 1013, 100, where the possible substitution of ʿl and l, similar to על and אל in Hebrew is noted; accepted by Bl., 113:VI.4.D,23). שוא and מרמה can mean 'idol, figure, fraud' (so Dhaood in UHP, 31; HUL V, 433; Psalms I, 32, on Ps. 5:7, where he also refers to Ps. 24:4, Job 31:5, Jer. 5:27 'Like a cage full of birds, their houses are full of figurines,' 9:5 'Your dwelling is among figurine upon figurine;' and 151 on Ps. 24:4, where he stated: "The evidence that šāwʾ, 'emptiness, vanity,' is also a term for 'idol' is impressive.," and referred to Ps. 26:4 'idol worshippers,' 31:7, 119:37 'Prevent my eyes from looking at an idol,' Jon. 2:9 'vain idols,' Jer. 5:7 'And they swore by no-gods.' Is.1:13, Jer. 18:15, Ezek. 18:5 Job 31:5; accepted by Bl., 113).

620/6 The congruity of metaphors may require the translation 'full weight' for תמת- (so Dahood, VTS 16 (1967), 47, where he also refers to Phoenician lmḫt, 'of full measure, sterling,' from mḫḫ, 'to be full of marrow;' accepted by Bl., 114). The first colon is a conditional clause without the morphological indicator (Bl., 114; VIII. 2.B, 34).
The verse is an allusion to the judgment by Yahweh; cf. the illustration in the Egyptian Totenbuch, ANEP, fig. 639 (Tromp, 22, n. 13).

621/7 אשר may also mean 'legs' and not only 'step' (HUL II, 409, cf. Hab. 3:2, Ps. 17:5,11, 37:31, 44:19, 73:2, Job 31:7).

622/11 On זמה Pope noted: "This word (zimmāh) is regularly used of lewdness, indecent and disgusting sexual conduct. A cognate of this word is used in Ugaritic in reference to some shameful misdeed committed by the slave girls at a divine feast, an act so repulsive that Baal himself stood up and spat in the midst of the assembly of the gods!" (Pope, 203).

623/11 The final ם of פלילים is probably an enclitic -m (as suggested by Pope, 203; cf. עון פלילי in v. 28, from פלל 'sit in judgment, inquire').

624/12 Commentators object to the use of תשרש 'uproot' here and usually emend it to תִּשְׂרֹף 'burn down' (so e.g. Dhorme, 455, Fohrer, 425, Tur-Sinai, 440) or to תְּבַשֵּׁשׁ 'shall scorch up', cf. Akk. rašāšu 'to be red-hot' (G. R. Driver, VTS 3 (1960), 89) to fit their sense of the proper poetic expression. But תשרש should be retained, due to poetic license. With the use of תשרש the poet is able to allude to both the uprooting and the scorching, i.e. the totally devastating power of 'the Fire', a poetic expression for death, in parallel with Abaddon, 'Destruction,' (cf. n. 516; for 'the Fire' cf. n. 278, 414., see index). The suffix of תבואתי could do double duty as an object after the verbs in both cola.
Abaddon here apparently denotes the farthest extremes of the universe (cf. Tromp, 80).

625/13 Note the chiastic parallelism of עבדי//אמתי And also the breakup of stereotyped phrases (see Dahood, Bib 48 (1967), 545, and the literature there on stereotyped phrases).

626/14 יקום may come from the root קוה/י II, 'to call' (cf. n. 50, 321; Psalms I, 122; cf. Job 13:22, 14:15, 17:13; accepted by Bl., 114). The final ם- of יקום may be the enclitic -m (so Bl., 114; VII.7, 32) and the suffixes needed with יקו(ם) and יפקד may be supplied by the subject of אעשה and אשיבנו (so Bl., 114; 'extension of the idiom of double duty suffix', III.6, 10).

627/15 It is quite possible that the parallel words בטן//רחם are used by the poet to play with several images. בבטן may refer to the belly of the mother (cf. 1:21, where a similar situation exists) and ברחם to the Mother Earth, or underworld; the ב may have the meaning 'from' in this case (cf. esp. 4:19, n. 84). אחד could be taken in the meaning 'each one (of us)' (KB, 28) or 'together', or אחד could be a divine title, cf. n. 484 on 23:13; a decision is hard to make and therefore both possibilities are given. Pope translated: 'the Same One." Pope also noted: 'This passage is as close to expressing the full implication of the doctrine of the universal fatherhood of God and its corollary, the brotherhood of all mankind, as anything in the OT. The passage in Mal ii 10, "Have we not all one Father? Did not one God create us?", is limited by the context to concern for the nation. Job here accords, at least in theory, to the lowliest of human beings respect as a child of God with equal claim for justice. Cf. Prov. xvii 5a,... xxii 2,111 Eph vi 9." (Pope, 204).

628/16 The literal translation of 16a would be: 'If I withheld from (their) desire the poor.' Dahood therefore proposed to take the initial מ of מחפץ as the enclitic -m of the previous word, reading חפץ־דלים as a construct chain (NWSPJ, 70). For the concern for widows and orphans in Ugaritic cf. Krt:6.29-38; 41-53 (cf. Fohrer, 436 n. 37).

629/18 The suffixes of נעורי and אמי are third person suffixes (HUL II, 397, cf. Phoenician lmnʿry 'from his youth;' HUL VI, 365; Dahood, Or 32 (1963), 499; M. Bogaert, Bib 45 (1964), 240-241; accepted by Bl., 115; III.1, 8) and do double duty for אנחנה (Bl., 115; III.6, 10) and also for אב (HUL VI, 365). גדלני is a pual with a datival suffix which indicates the agens with a passive verbal form (HUL II, 397; HUL IV, 418; HUL VI, 365; accepted by Bl., 115, III,2, 8). אנחנה has an energetic ending (HUL VI, 365; Bl., 115; V.5, 15).

630/21 The suffix of עזרתי may be a genetive suffix with datival meaning (so e.g. Fohrer, 424; Bl., 115, III.3,9), but it could also be a third person suffix, which would then heighten the wickedness of the crime and be a more logical parallel to the first colon.

631/22 אזרע with prothetic א occurs only here and in Jer. 32:21, while the regular form is used in 26:12; 28:15; cf. also כף in 13:21 and אכף 'hollow of the hand' in 33:7 (HUL I, 293).

632/22 Several scholars have related קנה here to the Ugaritic qn, 'the humeral bone of the arm,' (cf. 29:18 n. 581, UTG 2245, Driver, CML, 144 n. 5, 'shoulder joint;' Gray, Legacy, 'the humeral joint of the arm,' 62 n. 9, and he translated this verse: 'May my shoulder-blade fall from its shoulder and my arm be broken from its humeral bone.' 268; U. Cassuto, *Exodus*, 344, translated: 'May my lower arm be broken off from the upper arm,' cf. Ex. 25:36; Pope, 204, translated: 'May my lower arm be broken off from the upper arm;' cf. also Herdner, *RES* (1942-43), 49).

633/23 פחד·אלי could be a constuct chain with אלי meaning 'God;' Dahood translated therefore: 'The fear of God is the supreme distress' (Psalms I, 43f., cf. Ps. 7:7, 129:8, for the use of the noun פחד cf. Job 4:14, 21:9, 22:10, 15:21, 39:16, 13:11, 31:23, 39:22 and for the verb 23:15, 3:25, 4:14). For איד 'the Calamity' cf. n. 91 כי could be the asseverative *k* here. A most intriguing explanation of this verse has been offered by I. Eitan. He read כי פחד אֵל יָאִיד אלי(=עלי) 'For the terror of God was mighty upon me, by reason of His majesty I could do nothing', taking the final י of אלי to read a verbal form, יאיד parallel אוכל and be compared the Arabic آدَ (root أيد) 'to be strong powerful.' For the reading עלי he referred to the common confusion between אל and על.
But the proposed translation seems to fit the context somewhat better. Job complains that because of the possibility and certainty of death, nothing that he would do, none of his riches, his acquisitions, have any real value.
It may be better to take v. 23 to form a unit with verses 24-25, noting though, that this would mean that the strong statement, or oath would come first, before the conditional clauses. לא parallel to איד could be 'Nothing', אוכל the pt. of אכל ?

634/26 Job apparently admits that the sun and the moon were worshipped by others, but that he never paid any tribute (cf. v. 27) to them. אור certainly means the sun here and not just the 'light' but 'the Light' par excellence; cf. the other occurrences of אור in Job (see index) and cf. e.g. Gen. 1:16, Hab. 3:4, Dt. 4:19, Jer. 8:2, Ezek. 8:16, 2.K. 21:5, 23:5, 11, etc. Dahood stated: "Though the standard Hebrew lexicons usually cite only Job xxxi 26 for sp: *ʾor* sun,' progress in Northwest Semitic philology uncovers this meaning in Hab. iii 4; Job xxxvii 11, 21, xli 10, and possibly in UT, ʿnt: III:3, *pdry* *bt* *ar*, 'Pidrayu, daughter of the sun.' A hitherto unknown goddess of Canaanite mythology is named *pḥlt* *bt* *špš*, 'Phlt, the daughter of the sun'; C. F. A. Schaeffer in *Annales archéologiques de Syrie* 13 (1963), 131." (Psalms I, 228 on Ps. 37:6). Pope commented: "Worship of the sun, moon and stars (the army of heaven) was as severly condemned by the prophets as it was avidly practiced by the majority of the people." (Pope, 206; cf. also the remarks by Fohrer, 438, where he cited the Ugaritic passages 1:12, 5:11, 8:4, 49:II:24, III:24, IV:25,32,36,46,51, VIII:21, 52:25, 62:11,13 for the occurrences of the sun goddess in n. 40 and in n. 41 the occurrences of the moon god 1:14, 5:11, 77:4,16,17f, 33,38,39, I aqht:164 and n. 42 text 77.; cf. also A. Jirku, "Der Kult des Monndgottes im altorientalische Palastina-Syrien," ZDMG 100 (1950), 202-204, J. Bowman, "The Importance of the Moon in Hebrew and Samaritan festival Observances," International Congress of Orientalists, 25, Moscow (1960), 360-362).

635/26 The כ- may be the asseverative k, doing also double duty in the second colon.

636/27 Because the veneration of the sun and moon were just mentioned previously, v. 27b probably refers to the ancient and modern custom of blowing a kiss to a distant object of veneration; cf. Hos 13:2, 1.K. 19:18, Fohrer, 438, and especially n. 47 and the literature listed there; Pope, 206; Dhorme, 462, where he stated: "Among the Assyrians and Babylonians, the ideogram conveying the conception of prayer represents the hand on the mouth (La religion assyropbabylonienne, 247f.) and thus makes clear the original form of adoration (ibid.). It is unnecessary to dwell on the cult of the sun and the moon in Egypt, in Chaldaea, in Assyria, among the Arabs and the other Semites (cf. Lagrange, ERS, 450ff.). It was in particular since the time of Manasse that astral religions had penetrated the land of Judah (2 K 21:3ff.). in Dt 4:19 the people of Israel are warned against the worship of the sun, moon, and stars. Cf. Jer 8:1-2; 2 K 23:5;". Pope suggested that the ל of לפ- could have the meaning 'from.' (Pope, 206). On the motif of 'blowing kisses to the sun and moon' in comparative religion see Gaster, MLCOT, 798.

637/28 Cf. v. 11, n. 623.

638/28 כ- could be the asseverative k.

639/20 Dahood questioned if it is possible to give the root עור 'to arouse, be aroused' also the meaning 'exulted, was elated' (so some commentators, see the commentaries). On the basis of Ugaritic ǵdd//šmḫ he proposed to read התעודדת- from עוד; cf. UT,

ʿnt:II:25-27 tǵdd kbdh bṣḥq ymlu lbh bšmḫt kbd ʿnt tšyt 'she comforts her liver with laughter, her heart fills up with joy, the liver of Anath rejoices'; cf. also Ps. 146:9, 147:6, and he translated: 'If I rejoiced in the ruin of him who hated me, or took comfort when misfortune overtook him." (SNWSWJ, 319f; accepted by Bl., 115). The Confusion between ר and ד is quite frequent (cf. Albright, Archaeology and the Religion of Israel, 2nd. ed., 182 n. 42).

640/30 The ו of ולא נתתי was omitted in the translation by Fohrer (424). Pope read ולא 'for condition contrary to fact' (206, and compares Qoh. 5:5). Blommerde followed L. Prijs (BZ 8 (1964), 107), who considered the לא as emphatic (Bl., 115, VII.3.B,29).

641/31 The verse does not refer to hospitality (so e.g. Dhorme, 464; Fohrer, 440), but to the sexual misuse of strangers and prisoners. This interpretation was first recognized by Tur-Sinai (445, cf. v. 34 and 19:22) and accepted by Pope (207, who also refers to the almost identical phrase in Ugaritic, where the goddess Anat apparently offers herself to Aqhat, since he, in the possession of the divine bow (a metaphor for sexual prowess?), is now considered fit for a goddess as a mate (cf. 3.Aqht: 24f.)
The לא of the first colon could be the emphatic לֻא (Tur-Sinai, 445, Pope, 207, 'the conditional particle designating unfulfilled action, cf. GKC, 159 l').

642/33 The troublesome כאדם has received many different translations (see the commentaries). The most recent is the one by Blommerde. He read כאדם as a northern dual 'as in my (two) hands' (Bl., IV.4,12), from יד-אד 'hand' (cf. Arabic ʾidun' and Ps. 16:4, 17:4 in Psalms I, 95 and UHP, 13), which then makes a good parallel with בחבי 'in my bosom.' The suffix of חבי may also do double duty for כאדם (Bl., III.6, 10) or the suffix may be omitted because אדם as a part of the body does not need one (Bl., 116, III.7, 10). Therefore Blommerde translated: 'If I concealed my rebellious acts as in my hands hiding my guilt in my bosom.' (Bl., 116). But there may be another possibility. Dahood has pointed out that אדם could also come from אֲדוֹם 'steppe, earth,' (HUL I, 358; CBQ 25 (1963), 123f.; PNWSP, 57f.). He also noted that: "In Canaanite religion a god of earth, ʾdm was worshipped; (n.2, J. NOUGAYROL in CRAI, 1957, 82; E. DHORME, ibid.,

85. Cf. pers. name in 2 Sam 6,10, *ʿōbēdʾdm*, MT *ʿōbēd ʾĕdom*.); this god may have been the counterpart of the nether goddess *arṣ*, mentioned in Ugaritic. (n. 3, G. WIDENGREN, *Myth Ritual, and Kingship*, e.d. S. H. HOOKE, Oxford, 1958, 174; K-B, 12a) In his study of the Punic title *mlkʾdm*, M. LIDZBARSKI (n. 4, *Nachrichten von der königlichen Gesellschaft der Wissenschaft*, Phil.-Hist. Klasse, 1916, 91; *Ephemeris für Semitische Epigraphik*, I, 42.) set forth the proposal that *ʾdm* in that title might have the same sense as biblical *ʾădāmâh* 'earth.' This view will surely have bearing on the Ugar. divine title *mlk adm*. Biblical usage also supports the hypothesis that *ʾadam* denotes 'land.' Gen 16,22...Cf. Gen 1,24,...Ex 23, 11,... Job 11, 12,...Jer 2,24,... Job 24,5,.. Isa 29,19,111 Jer 32,20,... Zach 13,5,... Job 36,28,..." (PNWSP, 58).
In his article, "ZACHARIA 9,1 'EN 'ADAM," *CBQ* 25 (1963), 123-124, he still retained the vocalization אָדָם, but in another place he stated: "... in a letter dated 9 May 1963, W. F. Albright observed that the correct vocalization is preserved in the biblical proper name *ʿōbed ʾĕdôm*, originally *ʿabd-ʾĕdôm*. This divinity written *ʾitwm*, is explicitly called the Leiden Magical Papyrus the wife of Rashpu. The latter is identified with n Nergal in the Ugaritic pantheon lists (n. 4, J. NOUGAYROL, in *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres*, 1957, 82f.) while Nergal's consort Allatu is identified with Arsay. Which is to say that *ʾĕdōm* is the equivalent of Arssay, 'the one of the Underworld'." (HUL I, 292).
Because of these considerations it may be possible to take אדם here as a name of the underworld, 'the Earth,' which hides and devours everything (cf. the many occurrences in Job of ארץ 'the Land,' the underworld, see index) Job vows that he does not hide anything in his bosom, while the Earth, the underworld, certainly devours everything in her bosom (cf. the expressions רטן and רחם 'womb,' for the underworld; see index).
Note that the hap. leg. חבבי־ is derived from חבב 'to love' (so e.g. Dhorme, 467; cf. HUL VI, 358).

643/34 With Tur-Sinai (446f.) it is suggested to read וְאָדָם לֹא אֵצֵא פָּתַח and that the verse is a continuation of verses 31f. Job never committed the horrible crime of delivering his guests, enemies or strangers, to the hoodlums of the city; cf. Gen. 18:2, 19:5-6, and esp. Jdg. 19:22-20:48, where a levite's concubine, delivered to the rabble of the city, was ravished until dead, which resulted in a bloody civil war and the destruction of Gibeah and many other Benjaminate towns. Read הֲמוֹן רַבָּה; רבה can mean 'city' (KB, 870, Tur-Sinai, 446; could it refer to Jerusalem?).

[644]/35 For תוי 'my writ(ting)' cf. Tur-Sinai, 448, 1.Sam. 21:14, Ezek. 9:4-6.

[645]/36 עטרות may be a Phoenician singular with the ending -ot (Bl., 116, IV.3, 11).

[646]/37 The suffix of אגידנו is datival (Bl., 116, III.2, 8).

[647]/39 בעליה 'its workers' is possible because of the frequent interchange between ב and פ ; cf. Ugaritic bʿl II, 'to work' (UTG 494, Dahood, Bib 41 (1960), 303; QNWSP, 361-362, USt+B, 75; HUL I, 303; HUL III, 320; PNWSP, 10; UHP, 8-9; Psalms I, 90; accepted by Pope, 202; and Bl., 116, II.2, 5; but questioned by M. Tsevat, HUCA 37 (1966), 78 n. 7. Cf. also Guaillaume HAL III, 5, on נפח Arabic نَفَخَ 'blow, struck beat.')

[648]/40 Arrangement and contents of Chapter 31 may be as follows:

	Subjects	Verses	Statements, Oaths
1	Other Gods	1-4	1
	Covenant with himself		
2	Idols	5-8	6,8.
3	Woman, Neighbor	9-12	10,11,12
4	Slave	13-15	14,15
5	Poor	16-22	18,22
6	Wealth	23-25	23
7	Idolatry	26-28	28
8	Enemy	29-34	30,32,34
9	Stranger		
10	God	35-37	35,36,37
	Covenant with God		
11	Land	38-40	40
12	Workers		

According to this arrangement Job denies that he has ever committed a sin against God (three times he denies that he has committed the crime of idolatry, 3 for emphasis?), or against man (seven different groups of people are mentioned, 7 for perfection?, he denies also of having sinned against nature, against his land, property and wealth).

CHAPTER 32

649/3 אתהאלהים · את איוב is one of the eighteen "Emendations of the Scribes" (tiqqûn sōp^{e}rîm), which is accepted by most commentators. But it may be better to follow Blommerde, who took the ו of וירשיעו as the waw-explicativum (Bl., 117, VII.3.C, 29, cf. Job 1:6).

650/6 The hap. leg. דחלתי probably does not come from דחל I 'to creep, to shrink, crouch away,' but from דחל II 'to fear', cf. Ugaritic dḥl (UTG 655; HUL II, 406; UHP, 55).

651/8 In discussing Qoh. 7:26 Dahood also stated: "In Ugaritic, the use of the independent personal pronoun in the oblique case is well documented. Thus we find kbd hwt, 'Honor him!', and diy hyt, 'the wings of her' (UT, § 6.4)." It is on this basis that he proposed to read רוח היא 'the spirit of her (i.e. Wisdom)'. (Bib 47 (1966), 275, Psalms II, 96; cf. Job 41:26; HUL VII, 339).

652/9 Dahood observed that רב can also mean 'to be great in years, aged,' and compared 51:V:65-66, rbt ilm lḥkmt šbt dqnk ltsrk, 'You are aged, O El, and truly wise, the greyness of your beard has truly instructed you', and also Ugaritic reb and Qumranic rbym 'seniors.' His translation is accepted. (UHP, 71, HUL V, 425; cf. Job 4:3).

653/10 Ginsberg doubted whether Job 32:10,17, 37:3,4, 37:16 contains a substantive from the root ידע (so e.g. Fohrer, 448): "The word in question is far more probably from the root dʿw 'to call' (cf. Arab.) and means simply 'word,' speech,' or 'utterance.' This is most obvious in Job 36:3-4. If the masoretic vocalization is correct, the singular absolute may be either dēʿē or dēʿ (like rēʿē and rēʿ from rʿy)," (BASOR Suppl. 2-3 (1946), 42f.).

654/11 אזין may come from יזן 'to weigh,' without the secondary א (cf. אאזין, Sutcliffe, Bib 30 (1949), 67) as proposed by Dahood (PNWSP, 38; cf. Prov. 17:4; HUL II, 405, UHP, 57; cf. *wzn:wznm 'scales, balances,' mzn 'weight', UTG, 801; cf. Arabic وَزَنَ ، مِيزَان).

655/14 Dahood parsed the ל of ולא as the emphatic ל and connected the א with (א)ערך (NWSPJ, 70; accepted by Bl., 117, VII.5, 31; cf. Job 32:17-18). But it may be possible to take אלי as referring to God, chiastically parallel to אל in v. 13 and translate: 'But God has not prepared (answered) (his) words.' This would mean that the arguments of the friends have not brought about the hoped for confrontation with God. Elihu hopes to accomplish this with his speech.

656/17 Cf. n. 653.

657/18 Dahood translated 'the spirit within me constrains me,' referring to רוח בטני in Job 20:3b (SNWSWJ, 316; HUL IV, 414).

658/19 אבות 'wine-skin,' is a Phoenician singular with the ending -ot, with the verb in the singular following (Dahood, Bib 48 (1967), 545).

CHAPTER 33

659/5 In discussing Ps. 5:6 Dahood also noted the legal context of this verse; his translation is accepted.

660/6 The reading of כפיך is problematic. The usual translation, 'I am like you' (so e.g. Dhorme, 488) disregards the fact that this would be the only case in which כפי would simply mean 'like.' Fohrer noted that כ here is clarified by פה (454), while Tur-Sinai took כפי as "an adjective from a root כפא, to which Arabic *kafiʾ* 'equal, similar' belongs" (465). The best explanation is now by Blommerde (117) who read כ plus פיך, 'like a little jar,' and compared פיך with Hebrew פך ('flask,' KB 759, cf. also פח II, 'plate,' Egypt. *pḥ 3*, KB 756).
Ugaritic *bk*, Greek βῖκος 'flask, pitcher, jar' (cf. Gaster, Thespis, 449) and he explained the י of פיך as the diminutive of כך (cf. Arabic use and עויל in Job 16:11 כיס 'little beaker' in Prov. 23:31). If this reading is correct then both cola express the same metaphor. For the common biblical and Near Eastern concept that man is made of clay by the divine potter cf. e.g. Job 1:21, 4:19, 10:9, Gen. 2:7, 3:19, Ps. 103:14, Qoh. 3:20, Lam. 4:2, Is. 45:9, Jer. 18:6; Gilgamesh Epos I,ii, 24, where Enkidu was made of a nipped off piece of clay (ANET 74, cf. Driver, *JSS* 7 (1962), 13); UT, 126:V:29, r( ).*ymlʾu* *nʿm*. *rṯ*( ) *yqrṣ*, 'with dung his hands he fills, with goodly dung ( ) pinches off,' (Gray, *Krt*, 27, who derived *rṯ* from Arabic روث 'dung'; Ginsberg, *BASOR*, Suppl. 2-3 (1946), 30, noted: "*RṮ*(?) calls to mind *rṯ* 'it is soiled,' II Aq 1:34; 2:8,23, but the sense required here is 'clay.' --*Yqrṣ*. Cf. Job 33:6b: El moulds a piece of clay and creates an agent--further on she is called *Shaʿtaqat*--to perform the task in hand. So also in the Epic of Gilgamesh, Tablet I, col. 2; where, however, the trouble was not, as here, a deficiency of animal vitality in the hero, but an excess of it that made him an insufferable tyrant to the poor citizens of Erech (Uruk). So the goddess Aruru moulded some clay (*ṭîta iqtariṣ 1.34*) and created Enkidu for the purpose of taming Gilgamesh." On the motif of 'man pinched out of clay' in comparative religion see Gaster, MLCOT § 8.

661/6 Pope took the ל of לאל as the emphatic ל and the whole phrase as the superlative use of the divine title, 'by God,' while Blommerde suggested the meaning 'from' for ל , because of his reading of פיך as 'little jar' (Bl., 118, VI.2.B,21).

662/7 Nouns with a prothetic א are particularly well attested in Phoenician. It is for this reason that Dahood, while discussing אזוב of Ps. 51:9, from the root זוב 'to gush, flow,' as 'gushing water,' commented: "Aware of this morphological tendency, the Hebraist will encounter less difficulty in explaining Job xxxiii 7, *ʾekep=kap*, 'hand' (see Dahood, *Biblica* 44 (1963), 209); xxxvii 13, *ʾarṣo*, (cf. Pope (*The Anchor Bible*, vol. 15), 243-44); xli 24, *ʾhryw* (also Prov xxix 11), 'nostrils,' from *nhr*, 'to snort,' and Prov xxvii 13, *ʾrṣh*, 'slayer.' Consult fifth NOTE on Ps lxviii 22 for another example." (Psalms II, 5f.; cf. also HUL I, 293, and Job 31:22). For אמת 'forearm,' cf. Ugaritic *amt* 'elbow' (UTG 224a) and biblical אמה 'forearm,' cf. also Job 9:34, 13:21, 33:7 (Dahood, Psalms II, 331, HUL I, 293.295; cf. n. 195 on Job 9:34).

663/ The suffix for מליך is supplied by the subject of אמרת (so G. R. Driver, *JRAS* (1948), 165; accepted by Bl., 118, 'extension of the idiom of double duty suffix,' III.6, 10).

664/12 It may again be possible that זאת may carry the meaning 'insult' here (cf. n. 21, 29., etc., see index). Because of אענך 'I will answer you' הן זאת could be a quote of Job's words, followed by ריבות 'you accuse' in v. 13.

665/13 לא is taken as the divine title 'Victor' (cf. n. 234, 432, see index). Could the parallel אלי therefore be taken as אלי(ו) , 'God'?
דבריו is usually emended, e.g. to דברי 'my words' (so e.g. Fohrer, 454), דבריך 'your words' (so e.g. Pope, 217), but these emendations are not necessary.

666/14 Note the numerical ladder in this verse (recognized by Tur-Sinai, 468, and others, Bl., 119).
The reading of לא as 'Victor' was independently recognized by the writer, now also proposed by Bl., 118f., VII.1, Corollary, 28; cf. 1.Sam. 2:3, where it is also parallel to אל. ישורני is an energetic form (so Bl., 119, V.5, 15, and others; cf. Cant. 4:8, Hos. 14:9, where

Blommerde also observed the parallel שור // עני and pointed to Ugaritic d(h)rt 'vision, appearance' dream,' its regular parallel ḥlm (as in UT, 49:III:4-5; Krt; 35-37; 150-151; 296-297) is found here also in v. 14b, "so it seems very probable that y^ešurennâ is used here of a divine appearance in a dream." (Bl., 120).
Eitan took the לא as the emphatic ל (REJ 74 (1922), 10-11), but Nötscher in his article, "Zum Ephatischen Lamed," did not include this nor other occurrences of לא in difficult texts as emphatic (VT 3 (1953), 374).

667/15 J. Obermann discussed the custom of the incubation rite in the Bible in Ugarit and in other Near Eastern literature and stated about this verse: "In the one clear and explicit allusion to incubation in the Old Testament (Job 33:15ff.) reference is made to supplication (v. 26) as well as intercession of the type we have met in the Ugaritic scene." (JAOS 66 (1946), 28; cf. 29, 10 n. 13).

668/16.17 Dahood has proposed several solutions for verses 16 and 17 (SNWSWJ, 311; PNWSP, 35). Then recognizing the root נחת 'to go down, descend,' cf. Ugaritic nḥt 'to go down' (UTG 1635; cf. Job 17:16, 21:13) in יחתם he stated: "A new instance appears in Job 33, 16-17, ʾāz yigleh ʾōzen ʾ^anāšîm ūb^emūsārām (MT mōsārām) yēḥātēm (MT yaḥtōm) l^ehōsîr (MT l^ehāsîr) ʾādām maʿ^aśēhû gôhū-m geber y^ekasseh (MT maʿ^aśeh w^egēwāh miggeber), 'Then he opens the ears of men, and for their instruction descends to them, to teach man his work, his voice to man disclose.' Repointed yēḥātēm parses as the imperfect of nāḥēt followed by the dative suffix, just as the verbs bōʾ and ʾātāh, 'to come,' sometimes govern the dative suffix (n. 1, Consult M. BOGAERT Biblica 45 (1964) 139-240.) The new vocalization of vs. 17, it should be noted, produces a chiastic A+B+C // C'+B'+A' line and the syntactic sequence infinitive construct + two accusatives // two accuxatives + imperfect verb expressing purpose." (HUL VI, 360). This proposal is accepted. For the different emendations cf. the commentaries; cf. also J. Reider, VT 4 (1954), 291.

669/18 The word שלח has received much attention. Some commentators proposed to emend it to שְׁאֹלָה (so e.g. Duhm, Das Buch Hiob, 1897; Sutcliffe, Bib 30 (1949), 67), while others now recognize the Ugaritic parallel expression in UT, Krt:20, mšbʿt hn bšlḥ ttpl, 'At seven, lo! they fell one after the other by the sword,' (translation by Gray, Legacy, 134), and usually translate שלח by 'sword', 'javelin (so e.g. Fohrer, 453.458 and n. 11; cf. Job 5:7, 7:12). šlḥ III occurs only this once in Ugaritic and probably means 'shaft, arrow, dart,' cf. Arabic سِلَاح 'weapon' (UTG 2421; cf. Job 33:18, 36:12, 5:10, Joel 2:28, cf. Feinberg, 41). Tur-Sinai, also recognizing the Ugaritic parallel, translated שלח with 'death.' Noting that שלח elsewhere in the Bible (Neh. 4:11, 2.Chron. 23:10, 32:5) means 'sword,' he stated: "In the Bible, however, 'to fall' or 'to pass into the Shelaḥ' refers to death generally. As shown in Halashon Wehasepher III, 17 seq. both שֶׁלַח and שְׁאוֹל, the latter corresponding to Accadian shêltu 'sword', used for the deadly sword of the God of Death, developed the meaning of Hades, and the names (or rather: attributes) Metushael (i.e. Metu-Sheol) and Metu-Shelah--i.e. 'the man of death' in Gen IV--V refer to the same legendary figure, corresponding to Mt-Rfʾ as an attribute of Dan'il in Ugaritic." (470).

But already Dhorme recognized that the term does not simply mean 'sword,' or 'death' but that it has a much deeper mythological connotation, than even Tur-Sinai indicated. He stated: "It so happens that there exists a word שֶׁלַח connoting 'conduit', canal', 'channel', which we recognize in Jl 2:8, 'fall through the channel' (verb נפל with בעד as in 2 K 1:2, 'fall through the lattice'). The same word is used, in the plural, of the waters which irrigate the garden of the spouse in Ca 4:12, where it is a metaphor. The proper noun שִׁלֹחַ (Is 8:6), Σιλωάμ (connected with the root שלח 'to send' in Jn 9:7 ἀπεσταλμένος) denotes the channel of Siloah and is merely a diminutive of שֶׁלַח ; cf. ברכת השלח 'pool of Shelah' in Neh 3:15, where Vulg. interprets by piscina Siloe (cf. κολυμβήθραν τοῦ Σιλωάμ in Jn 9:7). Finally, the Assyrian šiliḫtu, related to 'the river', also denotes a channel or canal. These facts incline us to interpret עבר בשלח by 'pass through the Canel'. We see here an allusion to the vertical canal, analogous to the well of souls, which allows the spirit of the departed to pass into Sheol beneath the earth. To pass through the waters of the Canal would mean to descend into the underworld after passing through the Pit (v. 28), i.e. the grave. The image is derived from the feature of Phoenician tombs, where descent is by a vertical channel." (496f.). Tsevat, has now shown that Dhorme was on the right track in his study "The Canaanite God Šälaḥ," (VT 4 (1954), 41-49), in which he studied the relevant Near Eastern and Biblical material. He maintained that שלח refers to the horizontal water currents and stated: "Šälaḥ in our verses therefore, can mean only the

infernal water current, the river of the netherworld, and the phrase *ʿābar baššälaḥ* 'to pass the River of the netherworld', i.e. 'to die'. ... "A trend towards naming, personifying and defying of the underworld river, as well as the widening of the concept until its name becomes a synonym for underworld is clearly recognizable. At the other end of the ancient Semitic world in Ugarit, the god of the (river of the) underworld has no special name, but is simply called *(ṯpṭ) nhr*'" (Judge (or: Ruler))River', paralleled by *(zbl) ym* '(Prince) Sea'. While the passages from Job together with comparative mythological material strongly suggest that *šälaḥ* 'canal, torrent' is the personification and deification of the infernal river and thus of the Inferno itself, this assumption is supported by additional material." (43.44f.).
These assumptions are now also accepted by Pope, "The Channel is the infernal stream, the river *Hubur* of Mesopotamian mythology and the Styx of the Greeks. The element *šelaḥ* also appears as the theophoric element in the proper name Methushelah (*mutu-šelaḥ*, Man of *Šelaḥ*, i.e. worshipper of Selah). and in the Phoenician name *ʾbšlḥ*, '*Šelaḥ* is Father.'" (218).

670/18 For שחת 'the Pit, Filth,' see Job 9:31 and n. 192; cf. Job 17:14, 33:22.

671/18 Note the use of חשך here and in Job 7:11, 16:5, 21:30, 30:10, 33:18, and its similarity to חשך, 'darken, darkness, the Darkness' (see the index).

672/19 ריב has puzzled commentators. Most are taking it as ריב 'strife' (Tur-Sinai, 470, Fohrer, 453, Pope, 218) while some of the versions read רוב 'multitude' (cf. Dhorme, 496, Job. 4:14). Though ריב parallel to מכאוב may be a metaphor for the battle of pains in one's body, it could also be related to the Arabic *raub* "the weariness and exhaustion which results from pain," (so Guillaume, *An Leeds*, 32).

673/21 ראי and ראו are problematic and have received various interpretations (see the commentaries). Two scholars have now related these words to the roots מרא, ברא and ורא, all meaning 'to be fat.' Guillaume stated: "The sufferings of a man in high fever are described in the context, so if we translate *mērōʾī* 'without moisture' (n. 27, See G. R. Driver in *Analecta Lov.*, Ser. 20, 351. In Arabic *Y* and *ʾ* are recognized as interchangeable

consonants) and šuppû (Q) as 'dried up', a cognate of Arab. *saffa* 'took dry food', an intelligible sense is attained and parallelism regained: His flesh wastes away without moisture, And his bones are dried up unrefreshed." (*An Leeds*, 4 (1964), 32).
Dahood discussed and proposed the occurrence of this root in Prov. 11:25, Is. 53:11, Job 10:15, Ps. 91:16 and thought the occurrences in Ps. 76:12, 130:4 and Job 33:21 possible. (PNWSP, 23). The verbs are taken as passives. The מ of the first colon does double duty also in the second colon, but this time in the meaning 'because'; cf. Job 4:9, 7:14.

^{674}/22 לממתים has been variously interpreted. On the basis of an assumed haplography Dhorme read לִמְקוֹם מֵתִים 'abode of the dead' (500), Fohrer translated 'Todesboten' (453, angels of death', cf. the Assyrian *mušmîtûti* 'those who kill', a category of infernal demons, cf. Dhorme, 500), Tur-Sinai argued: "לַמְמִתִים : According to the punctuation, quasi: 'to the killing angels' (Ibn Ezra); but in view of Jer. XVI, 4; Ezek. XXVIII, 8 the reading לַמְמֹתִים 'to death' seems preferable." (471). While Pope, without an emendation, suggested the translation 'waters of Death'; he argued: "If the MT is retained, the allusion would be to the destroying angels (cf. II Sam xxiv 16; II Kings xix 35; I Chron xxi 15; Ps lxxviii 49), a motif elaborated in later Jewish literature. I venture a new and quite simple emendation, reading *lĕmê -māweṯ-mô*, 'to the waters of Death,' with the enclitic emphatic particle at the end. The watery nature of the netherworld is well attested; cf. ix 31a; II Sam xxii 5, the waves of Death.' (On the basis of F. M. Cross, Jr.'s, and D. N. Freedman's study, *Early Hebrew Orthography*, 1952, there would be no emendation since both would be written *lmmtm*.)." (219).
The best explanation may now be the one by Dahood, who related מתים to Ugaritic *mtm* and translated it 'Death'. He stated: "Just as the singular *māwet* denotes 'the place of death' // *šeʾôl* in Isa 28,15.18; 38,18; Ps 6,6; Cant 8,6 etc., so consonnantal *mtym* also seems to bear this connotation in two biblical texts. Job 33,32,...,'And his soul draws near to the Pit, and his life to Death'. By reading *l^{e}mō* *mtym* (vocalize *mōtîm*) we uncover the sequence *l^{e}--l^{e}mo*, as in Job 29,21; Ps 90,8 and UT Krt:101-103, *l... lm*, and parallelism between *šaḥat*, "Pit', and the local sense of *mōtîm*. The occurrence in Ps 88,6 where *mōtîm* balances *geber*, 'Grave', is cited above under the entry מִשְׁכָּב. Ugaritic scholars relate UT 54:11-13, *w yd ilm p kmtm ʿz mid*, 'For the hand of the gods here is like *mtm*,

very strong', to Cant 8,6,..., 'For love is strong as Death, passion unbending as Sheol', where māwet signifies the place of death. Hence in the Ugaritic passage mtm probably equals plural mōtîm rather than singular môt followed by enclitic mem." (HUL v, 435f; cf. Psalms II, 303 on Ps. 88:6, cf. Ps. 6:6, 55:14. For the parallelism of למו // ל and Ugaritic l//lm see Psalms II, 325.; UHP 27).

675/23 Verses 23-24 may refer to the intercession by divine beings (cf. the commentaries for the Near Eastern parallels and e.g. Fohrer, 459, Pope, 219 and Tur-Sinai's different interpretation~~,~~ 472), but they could just as well refer to human intercessors, especially because of the references to the doctrine of intercession by righteous men in the book itself; cf. 22:28-30 and 42:8. It seems as if Elihu would see himself in the role of one of the thousand who reveal to Job what is right and good for him. Even after the three friends have failed miserably in their attempt Elihu is full of hope that he might be successful in his conversation with Job and bring him to repentance.

676/23 The suffix of ישרו may be datival.

677/25 Most commentators claim that the word רטפש does not exist and therefore emend it, e.g. to יִתְפַּשׁ (so Fohrer, 455, who assumed that a too large י was read as a ר, תפש occurs only once more in Ps. 119:70; Pope, 219 and Tur-Sinai, 473 take it from the root טפש 'shall be fat, smooth.') While Dhorme was on the right track, relating it to רטב 'to be well watered, moist,' though he also dropped the ש unnecessarily (503). Apparently only Guillaume recognized that רטפש is a verbal form with an affixed ש , and related it to the Arabic رَطُبَ , 'was soft, tender' (HAL II, 30, cf. Job 26:9 n.519, cf. also Job 24:8, 8:16).

678/26 Dahood recognized that the suffix of וירצהו may do double duty also with וירא (NWSPJ, 66; accepted by Bl., 120, III.6, 10). פנים may sometimes have the meaning 'intent, purpose, will' in Hebrew and in Ugaritic (cf. 67:I:14, 51:II:18, Feinberg, 34, Albright, BASOR 83 (1941), 41). Note the parallelism of אלוה // פניו // צדקתו.

679/27 על may have the meaning 'before, in the presence of' (Dahood alone recognized this meaning in the UT ʿnt:I:20f (cf. also 2 Aqht:VI:31), yšr ǵzr ṭb ql ʿl bʿl bṣrrt ṣpn, 'The sweet-voiced lad sings in the presence of

Baal in the recesses of Ṣaphon.' and suggested it also for several other passages in the Bible; NWSPJ, 69; UL, 97; now accepted by Pope, 220 and Bl., 120, VI.4.B, 23).

[680]/27 The reading of 27c is contested; some commentators read לא שָׁוָה 'has not requitted' (so e.g. Tur-Sinai, 474, who refers also to Ps. 103:10; Pope, 220), others שִׁלַּם (so e.g. Fohrer, 455). Dhorme took the verb שוה as conveying an impersonal meaning, 'it has not been requitted to me,' or 'I have not been punished (for it)' (504). But such a statement would only ring true if the pains, the suffering and the agony of near death, would not have been understood as punishment. If לא-שוה could be taken as a composite noun with the negative, e.g. לֹא-שָׁוֶה , the colon would be translated quite literally 'I had no-equal' and serve as the punchline of this self accusation: I have sinned, I have perverted the right, and in doing so, I had no-equal (third place, for emphasis!).

[681]/28 The expressions in v. 28b and 30b are almost identical; cf. also Job 3:20. Hence באור may stand elliptically for באור־החיים. "Light' is used here then as a metaphor for life. In v. 26 the poet went even so far as to equate restoration to health to seeing God's face.

[682]/29 הן can mean 'if,' see n. 175, 176, etc., see index."If this is so," Elihu apparently argues, "then you, Job, have even more reason to heed my words" (cf. v. 31). Note the mumerical ladder.

[683]/30 Cf. v. 28b and 3:20. Dahood proposed a distinction between the homographs אוֹר 'light' and אור 'field' and considered the meaning 'field' (i.e. the Elysian Fields) for the following passages: Is. 26:19, Ps. 36:10, 56:14, 116:9, 97:11 and Job 33:30 which he translated: 'To turn back his soul from the pit, that he might be resplendent in the field of life.' He also referred to the expression אור כשדים in Gen. 11:28, 15:7, Neh. 9:7 and UT 1 Aqht: 66.73, where *ur* may well denote 'field' (Psalms I, 222f.).

[684]/32 Pope translated: 'If you have something to say, answer me; Speak, I want you to show your righteousness.' (216). This was accepted by Blommerde on the basis that the suffix of צדקך may do double duty also for מלין in the first colon (Bl., 120, III.6, 10; cf. UT ʿnt:III: 17-18 *rgm iṯ ly* 'For I have a tale'.).

But the second colon apparently does not state that Elihu would like to see Job justify himself, but quote on the contrary, it is Elihu's desire to correct Job and prove that he is much more influential than the older three friends, who have failed to correct Job. The nuance 'to be interested' for חפץ was suggested by Dahood for Ps. 40:7, 51:18,21,1.K.13:23, Hos. 6:6, Job 33:33, 1.Chron. 28:9 (Psalms I, 246).

685/33 אם אין stands elliptically for אם אין מלין cf. v. 32a.

686/33 אלף could be a denominative verb from the numeral, as tentatively suggested for this passage by Dahood (UHP, 13; cf. Job 6:13, 15:5, 35:11; HUL I, 294; for denominative verbs from numerals in Ugaritic see UT 7.73, 52). The suffix of אאלפך is understood as datival (HUL I, 295; cf. Ugaritic aṯnyk, 'I shall repeat to you.').

CHAPTER 34

687/2 The verbs שמע//האזין are quite often paired in the Bible (cf. Cassuto, Genesis I, 239 for other biblical examples; for similar Akkadian expressions cf. Albright, JBL 59 (1940), 304; in Ugaritic the parallel šmʿ//byn occurs e.g. in II AB,V,121-122.

688/3 The ל of לאכל has the Phoenician-Ugaritic force of 'from' (QNWSP, 350; Psalms I, 67; NWSPJ, 71, where Dahood also remarked that min is attested only once in Ugaritic; the function of min was fulfilled by l; accepted by Bl., 120, VI.2.C, 21). The ל could extend to the first colon.

689/6 Most scholars were offended by the occurrence of חצי here and emended the problem away by reading מַחֲצִי 'my wound' (so e.g. Dhorme, 510; Fohrer, 464; while Tur-Sinai, 477, read the Syriac חצא = Accadian ḫinsu, for Hebrew חלצים 'loins'). Such emendations are no longer tolerable. Others related חצי to Arabic حظّ (ظ - צ , 'lot, portion, fate,' (so I. Eitan, A Contribution, 46ff.; Guillaume, AnLeeds 4 (1964), 32f. cf. also Iwry, JAOS 81 (1961), 27-34, who discussed the double meaning for חץ , 'arrow, lot, fortune,' and translated: 'my lot is woeful for no fault of mine' (30); cf. also Job 21:21 and 13:5). But if it is recognized that the י of חצי could be the third person singular suffix, as suggested by Dahood, the problem disappears without any emendation. Commenting on אלהים חץ in Ps. 64:8, which he read as אלהי־ם חץ 'the God of the Arrow', a construct chain with interposed mem (cf. Psalms I, XL, and Ps. 18:47, Jer. 10:10) he stated: "In Ugaritic mythology the archer-god of pestilence Resheph receives the epithet bʿl ḥẓ ršp, 'Lord of the Arrow Resheph,' and in Phoenician religion he was known as ršp ḥṣ, 'Resheph of the Arrow.' Compare Job xxxiv 6,..., 'diseased by his arrow (with third person singular suffix -y), though sinless.'" (Psalms II, 106).
This reading has now been accepted by Bl., 120f., III.1, 8. For the idea expressed cf. also 6:4.
At the Society of Biblical Literature meeting in Toronto, Nov. 1969, Dahood also discussed the chiastic arrangement of this verse, which reveals e.g. that אכזב should also

be read as a passive, note:

על משפטי אכזב

אנוש חצי בלי פשע

690/10 The ל of לאל does double duty also for שדי (so Bl., 121, VI.6, 25; this fact has been recognized already previously e.g. by Driver-Gray, 254, but is now substantiated by Northwest Semitic grammar, an emendation to לשדי , so e.g. Fohrer, 464 is unnecessary).

691/11 Blommerde noted that app. BH suggested the reading כפעל, which becomes unnecessary because the preposition of כארח may also do double duty for פעל, cf. Bl., VI.6, 25. For other examples of כ in the second colon doing double duty also for a word in the first colon he referred to UT 49:II:22-23. Ut Krt:92-93 and Job 41:10. (Bl., 121).

692/13 Because of the assonance of ארצה and כלה ארצה should probably not be read ארצו (so e.g. Fohrer, 464, and even Dahood, SNWSWJ, 320) but as an old accusative ending, as suggested by Blommerde (122, IV.1, 11), who aoso noted that the dative suffix required with ש(י)ם may be supplied by עליו on the basis of the principle of double duty suffix (Bl., 122, III.6, 10).

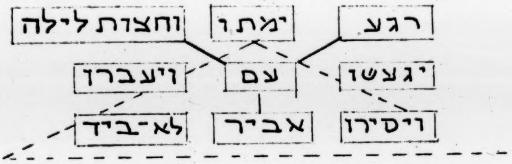
693/15 Cf. Job 1:21, 4:19, 10:9, 17:16, 19:25, 21:26, 33:6, 34:15 and Driver, JSS 7 (1962), 13ff., Cassuto, Genesis I, 170.

694/17 The expression צדיק כביר has not been recognized by Dahood as a divine epithet, 'The Venerable Just One,' cf. also צדיק עתק 'the Ancient 'Just One' in Ps. 31:19 (Psalms II, XXIV). In both passages, it should be noted, a verb with the meaning 'to bind' is used, תאלמנה of Ps. 31:19 is translated 'let...be muzzled,' cf. Is. 56:10 כלבים אלמים 'muzzled dogs,' cf. also Ps. 39:2.10, Is. 53: 7 (Psalms I, 191). Here חבש is used, which is usually understood to mean 'govern.' Dhorme wrote: "We expect here the meaning of 'to govern', 'to reign', or some similar meaning. Now, In Is. 3:7, we find the expression לֹא אֶהְיֶה חֹבֵשׁ 'I am not one who binds (or dresses a wound)' to mean: I am not a chief. It has been thought that the image used alluded to the function of a doctor assumed by the king. We ourselves think, however, the root חבש here and in Is. 3:7 means strictly speaking 'to bind on a yoke' and that from it comes the Assyrian *abšânu* (generally read as *apšânu*) 'yoke'. The חֹבֵשׁ is he who subdues peoples. Thus the 1st hemistich is elucidated: 'Is it really the case that He who hates right would govern?' The answer is evident. Hence God who governs all things cannot be described as the enemy of justice. On the contrary, He is the supremely just One." (Dhorme, 516). For the use of the particle *ʾap* in Ugaritic cf. e.g. Krt:128, III:28; 125:3.17 (Gray, *The Krt Text*,.., 61). For the sequence ה... ואם cf. M. Held, "Rhetorical Questions," 72 n. 18, 79 n. 71.

695/19 The derivation of שוע found in Is. 32:5 and here (cf. v. 20) is still uncertain. KB, 956, related it to Arabic وَسُعَ 'be noble, open handed' (or 'to be free, at ease,' in the second form 'to enrich,' the basic meaning is 'rich, opulent,' so Dhorme, 517) and to Ugaritic *š'* = *t'* (UTG 2713; WUS 2904.2905.2907, 'Opfer, Opferpriester'). Gray stated: "In the Ras Shamra text of Krt the word *t'* appears as the stock epithet of the king, and a connection between the word and the Hebrew שׁוֹע has been suggested (n. 1, VIRROLLEAUD, *La Legende de Keret*..., 89). The meaning of *t'* here is almost certainly 'the Generous', *t'y* being attested in the texts as a verb meaning '*to give*' v. supra, 230 n. 2." (Gray, Legacy, 262).

696/20 There is no agreement among scholars on the reading and interpretation of this verse. Every commentator has resorted to one emendation or to another (see the commentaries). Dhorme, e.g. stated: "It is impossible to adjust to the MT the text of G (=LXX)...This verse has caused much embarrassment to modern commentators, who have wished to change the text." (518). Even Blommerde has given a complicated explanation (e.g. resorting to different division of consonants, Bl., 122). But it is suggested that the verse can be read without any emendation and translated literally, if the terms רגע, חצות-לילה, עם, אביר are recognized as anmes for death and the underworld. For 'the Sudden One,' cf. n. 144. 186.430, for רגע 103.104a.396.540. חצות לילה occurs only here and in Ex.11:4 and is apparently used like a superlative, 'utter Night, dead Night,' and one is reminded of colloquial English and German expressions, which use the word 'midnight' to express complete failure, a dead end, utter frustration, etc. For עם 'the Strong One,' from עמם 'to be strong,' this time used as an epithet for death instead of God, cf. ns 216.307.(314). For עם, 'fortress, city,' cf. HUL III,

349; cf. Job 12:2). אביר therefore, may also be a name for death, 'the Mighty One, Chief, Despot.' In Psalm 78:25 the word is used for 'angels.'
Except for ויעברו all other verbs are read as passives. They find their climax in the expression לא-ביד, which gives an answer to the question: how are they killed, shaken, and removed, so they have to take the journey to the underworld and cross the Channel the answer is 'not by hand' = not by a human hand, not by human might, or power, but by the supernatural superhuman power, death. The expression is reminiscent of לא-נפח 'not-fanned' in 20:26, which expresses the same sentiment (cf. also 2.Sam. 23:6, Lam. 4:6, Dan. 2:34, 8:25).
The arrangement of the verse is quite interesting and should be noted:



697/22 Verse 22 should probably be connected with the following and not with the previous verse. It could then be read as a question without the morphological indicator. חשך, צלמות and שם are the familiar expressions for the underworld (see Index). הסתר could be read as an infixed -t- form of סור, cf. סרו in v. 27 and another infixed -t- form in v. 29 (for examples of the 'Infixed -t-conjugation' see the index in Psalms I, 327 and Psalms II, 393).

698/23 לא 'the Victor, the Mighty One' another occurrence of the divine title (cf. ns. 234.432, see index). Guillaume wrote on עוד: "ʿod is a noun meaning 'a set time', and is the equivalent of Arab ʿīd which means 'a day on which there is an assembly or gathering'. Arab lexicographers say that a fixed day is called an ʿīd because it returns ('ada) every year." (AnLeeds 4 (1964), 33).

698a/24 Could תחתם refer to the underworld, 'the Lowest,' parallel to לילה, 'the Night' in v. 25?

699/25 The translation of יכיר with 'he knows' is probably not strong enough in this context. Other meanings of this verb like 'investigate, inspect' may be better here. In Job 31:3 נכר means 'misfortune.' יכיר here could therefore mean 'he brings misfortune, causes misfortune.' מעבדיהם is a hap. leg. Guillaume may be on the right track when he stated: "*maʿbād* 'work' in xxxiv 25 looks like an Aramaism, but 'way' is an equally possible and appropriate rendering; cf. Arab. *muʿabad* 'a well trodden path'. *Yakkîr* too, might well be derived from Arab *ʾankara* 'disapproved of'; and so the verse could be translated: "Therefore he disapproves of their way of life and overthrows them in a night.'" (*AnLeeds* 4 (1964), 30; cf. also F. Zimmermann, *JBL* (1936), 303-308, who also suggested such a meaning for נכר). לילה 'the Night,' is another occurrence of this name of the underworld (see index).

700/26 ראים , parallel to רשעים may therefore not mean 'onlookers,' but also represent some group of wicked persons. In Job 33:21 ראי־ and ראו were related to roots meaning 'to be fat.' It is possible that ראים , here, may come from the same root, meaning 'fat ones,=opulent, rich'.
ספק means 'to beat, slap' and especially 'to clap (one's hands)' in aversion or in defense (KB, 665).
For the meaning of מקום 'grave' see the index.
Dahood wrote concerning תחת : "In the light of 2 Aqht:V:6f., *yṯb bap ṯġr tḥt adrm dbgrn*, 'He sits at the edge of the gate among the mighty men who are on the threshing floor.' J. Greenfield (n. 86, In *ZAW* 73 (1961) 226-228.) has proposed that *taḥat*, parallel to be in Isa 57,5b, denotes 'among' and is correctly reproduced by LXX *ʾana meson*, 'among'." (NWSPJ, 71).

701/28 על can mean 'before, in the presence of.' as pointed out by Dahood (NWSPJ, 69f.; cf. Job 29:13, 33:27, now accepted by Bl., 123, VI.4.B, 23). Blommerde observed the construction צעקת... וצעקת "a word of the first stich is repeated at the beginning of the second stich, but now preceded by emphatic *waw*, so: "they cry ... yes, they cry ... "." (Bl., 123, VII.3.B. 29).

702/29 חדה is a dialectical form for חזה 'to see,' emendations are unnecessary (Psalms I, 202.298; ULex, 88; HUL II, 408; accepted by Bl., 123, for the interchange of ד and ז cf. Bl., II.1, 5, he also observed: "It seems better to read *yeḥĕde* (with scriptio defectiva of the final vowel -*e*, cf. I.1, 3) than apocopated *yāḥad*; thus we avoid two successive accents.").

ויסתר may be a form with the infixed -*ṯ*-, from the root סור, cf. vs. 22 and 27.

703/34 שמע...ל occurs also in Ugaritic, cf. 18:17.18, with the meaning of 'to hearken to the voice of, obey' (Feinberg, 42).

704/36 In a special investigation of אבי A. M. Honeyman wrote: "Within Hebrew the verb אבי underwent a sementic deterioration. From 'need, want, desire' it came to mean no more than 'consent, be willing, yield, grant, agree. (n. 10, Similarly ἀγαπάω 'show affection, love' then 'be contented, 'put up with,' whence ἀγαπητός of an only child 'wherewith one must be content.')..."The sense 'yield, grant' is also to be found in a hitherto undetected imperative, pointed by the vocalizers as אָבִי, in II Kings v 13 and Job xxxiv 36. The form retains its original vowel *i* (n. 11, Cf. Arabic يَأْبَى (Wright: *Arabic Grammar*^{3}, I (1896),..) in a proclitic position and ought therefore to carry no main accent and to reduce the games. In Job the word is used as an expression of fervent wish;" (*JAOS* 64 (1944), 82).
For the use of נצח as a superlative see W. D. Thomas, *JSS* 1 (1956), 108.

705/37 בין may also carry the meaning 'among' as in Ugaritic (UT 10.7, 96, where *bêna* is translated 'between, among,' while in UTG 462 the meaning 'between' alone is listed; WUS 532 listed both meanings for *bn* 'zwischen, unter;' this meaning has also been accepted for Cant. 2:2 by K. N. Schoville, in his unpublished dissertation "The Impact of the Ras Shamra Texts on the Study of the Song of Songs," the University of Wisconsin, 1969, 56, where he also referred to UT 76:II:16, *nʿmt*.*bn*.*aḫt*.*bʿl*, 'the fairest among Baal's sisters.').

CHAPTER 35

706/2 Would it be possible to take זאת again in the meaning 'insult?' (see index). הזאת is chiastically parallel with צדקי. The following translation would then result: 'You pondered: 'Insult for (instead of) justice (I received).' 'You demanded: 'my righteousness (I want) from God!'

707/3 Direct oration may begin abruptly without introductory word or phrase in Hebrew and Ugaritic (cf. Driver, CML, 132). The suggested translation is quite literal (for other translations and emendations see the commentaries). For the parallel סכן // יעל ל cf. esp. Job 15:3. For the use of the root סכן cf. 22:2.21, 34:9, 35:2 and for the use of the root יעל cf. 30:13 and 35:3. Job negated any relationship between sin and reward or punishment. Neither man nor God is affected by sin. Elihu, quoting Job, vigorously denies such a view.

708/6 Both, ב (cf. UHP, 28) and ל (cf. Pslams I, 94-95.250.251) can have the meaning 'against.' Blommerde applied this meaning to this verse. His translation is accpeted (Bl., 123).

709/10 זמרות has often been related to זמר 'sing' (so e.g. Dhorme, 533; Fohrer, 470). But because of the Ugaritic *dmr*, 'a class of troops, a sentinel, guard' (UTG 727, cf. Arabic زَميِر 'brave, gallatn'), Dahood (Psalms II, 74), Pope (229) and Sarna (*HTR* 57 (1964), 35) have suggested זמרות to be related to this root. Dahood, translating אזמרה of Ps. 59:18 'I am safeguarded' (cf. אשמרה in v. 10) stated: "*ʾezzāmērāh* (MT *ʾazammērāh*) evidently equals Ugar. *dmr*, 'sentinel, guard' (UT, Glossary, No. 727). This root has been recognized in Exod xv 2 and II Sam xxiii 1 by F. M. Cross, Jr., and D. N. Freedman in *JNES* 14 (1955), 243, and by H. Cazelles in *Melanges A. Robert*, 135f. Cf. Isa xii 2, xxv 5; Ps cxviii 14; Job xxxv 10, and Nahum Sarna, "Exechiel 8:17: A Fresh Examination," in *HTR* 57 (1964), 347-52." (Psalms II, 74). Sarna, discussing Ezek. 8:17 wrote: "Furthermore, the Semitic root *dmr*, in the form זמר, has been widely recognized as existing in several biblical Hebrew passages with the meaning 'strength.' These are: Gen. 43:11 זמרת הארץ ;

Exod. 15:2 (Isa.12:2, Ps. 118:14) עזי וזמרת יה 2 Sam. 23:1 נעים זמרות ישראל ; Isa. 25:5 זמיר עריצים ; Job 35:10 נתן זמרות בלילה (n.20, Ibid. (Tur-Sinai, 491). I would also suggest Ps. 119:54 זמרות היו לי חקיך as another example, translating, 'your statutes were a (source of strength to me.'). But it is above all, in Ugaritic *dmr* that the clue to the meaning of Ezek. 8:17 lies. In several texts this vocable is parallel to *mhrm* 'warriors,' which itself parallels *ṣbim* 'troops,' and *gzrm* 'heroes.' These equations leave no room for doubt that Ugaritic *dmr* means, 'strong men,' 'troops,' or the like. (n. 24, Since *dmr* in the Ugaritic texts is always singular, it would be regarded as a collective.)." (*HTR* 57 (1964), 305f.). And Pope commented on זמרות : "The word is to be connected not with *zmr*, 'make music,' but with the root attested in Arabic as *dmr*, 'violent, courageous, mighty,' This root is common in early Northwest Semitic proper names, in old South Arabic, and in the OT (Zimri, Zimran). It appears also in Ugaritic as a cognomen of Baal, *dmrn*, which Cassuto correctly equated with the title of Zeus, Demarous (genetive Demarountos); cf. U. Cassuto in *Sefer Dinaburg*, 1949, 65-67." (Pope, 229). Pope translated: "Who gives strength in the night." (227).
But if לילה is interpreted as a name for the underworld (see index) the translation 'strength' would not be proper, because no man has any power to oppose death. It might therefore be proper to translate זמרות , 'Guard, Guards' alluding to superhuman beings, sent by God. The sense of the verse would then be that protection against death can only come from God and does not lie in the power of man. זמרות could be explained as a Phoenician singular with the ending *-ot*. Could there be a relationship between זמרות and the Japanese Samurai, who was a member of the hereditary warrior class in feudal Japan? (*Random House Dictionary*, 1967, 1265).

^{710}/11 The usual translation of מלפנו who teaches us' is now contested. Guillaume wrote: "*ʾillēf* 'he taught'. But as *ʾalifa* in Arabic means 'he was acquainted with' and *mutaʾ allaf* means 'trained', it must be rejected. Moreover the form *mallefēnû* 'who teaches us in xxxv 11, which omits the initial *ʾalif* is an example of a notorious feature in Hijazi Arabic. (n. 16, See C. Rabin, *Ancient West-Arabian*, London, 1951, 131 f.)." (*AnLeeds*, 4 (1964), 28).
And Dahood, while preferring the derivation from אלף 'to teach' in 1963 for Job 33:33 and 35:11 (HUL I, 294) deems a derivation from the numeral אלף possible for these

texts in 1965 (UHP, 13). A decision is hard to make, but because the verse clearly refers back to 12:7, where תרך 'they will teach you' is used the traditional meaning of אלף is retained, for the time being.

711/12 שם may have the meaning 'if' as recognized by Dahood for this passage (SNWSWJ, 307, cf. Job 23:7; accepted by Bl., 124, VII.10, 33 and A. Jirku, FF 32 (1958), 212). The לא of לא־יענה could be the emphatic ל, for the sense cf. v. 9.

712/13 ישורנה is now recognized as an energetic form. (Psalms I, 49, cf. Job 17:16, 39:23, 7:14, 35:13; accepted by Bl., 124, V.5, 15 because שוא is a masculine). Dahood wrote: "The high frequency of energetic forms in Ugaritic (UT §§ 9.11; 13.38) suggests a break through in this area of Hebrew morphology and syntax. Being unknown to the Masoretes, these energetic forms must now be extricated from the Masoretic thicket." (Psalms I, 49),

713/13 שוא can mean 'idol,' cf. Job 31:5 and n. 619. מתי־שוא in Job 11:11 could mean 'men of idolatry, idolaters' In contrast to his fellow human beings, who cry, pray to God and receive an answer (cf. v. 9 and 12) Job does not receive an answer, because he is an 'idolator.' His only hope is to repent and pray to God like his fellowmen.

714/14 Two contemporary scholars suggested that דין may be a verb and not a noun. G. R. Driver wrote: "..., all the ancient Vss. and parallelism of thought suggest that דין conceals a verb. May it not be referred to an otherwise unknown Heb. * דין 'to be abased' = Arab. dâna (w) 'was base, mean weak'? If so, the verse can be translated 'be lowly in his presence and wait anxiously upon him' (n. 3, Driver in WO. I, 408), or perhaps rather 'be circumspect in regard to him; this, says Elihu, is preferable to pouring out a stream of empty charges against God." (VTS 3 (1960), 89). Similarly Guillaume; "Dín here is a verb; (cf. Arab. dâna 'submitted', and so the meaning is 'Be submissive before him and wait for him'." (AnLeeds 4 (1964), 33).

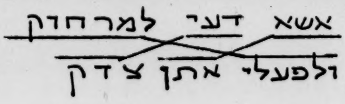
Elihu charges Job: 'you say'..., but instead, what you should really do is 'to be submissive.'
But neighter one of these two scholars referred to Dhorme, who, in rejecting the postulation of דין 'stoop, submit' pointed to Jacob, ZAW (1912), 287, who probably was the first one to make this correlation. (Dhorme, 536).

^{715}/15 The hap. leg. פש is often emended e.g. to פשע 'transgression (see commentaries). Guillaume related it to Arabic fasîsî, 'weak-minded,' and translated: "Neither does he give heed to stupidity." (AnLeeds 4 (1964), 33). But Pope wrote: "The appeal to Ar. fašša, 'emit wind, belch, utter calumny,' appears to be ruled out by the congruity of the sibilants. Ar. fasīs, 'weak,' while phonologically acceptable, is inappropriate semantically." (Pope, 229). The unusual construction אין פחד אפו is most often read as אֵין אפּוֹ פֹּקֵד (so e.g. Fohrer, 472 and others) and the whole verse is translated: 'But that his anger does not punish, That he does not mark transgression well.' (Pope, 228). But it should be noted that פש and אפו are parallel and the unusual construction may therefore be a purposeful act of the poet and פש may mean something similar as אף. Also, the preposition ב of בפש is usually overlooked, but may do double duty also for אפו. There is one Ugaritic word, which may illumine this verse. Under number 2288 Aisleitner has listed $pš_2$: Axt (als Symbol des Blitzstrahls, (ax, as symbol of lightning)). Arab. faʿs, akk. pāšu: axt (=ax), vgl. heb. pāz: Gold. (WUS 2288).
If this word could be used here, the verse would make excellent sense and be reminiscent of the lightning, which killed Job's sheep and shepherds (cf. 1:16).

CHAPTER 36

716/2 The best translation is now by Blommerde. He translated: 'Form a circle around me, a young man, and I shall show you that I have still words from God,' because of the following considerations: The suffix of אחוך may be datival (Bl., III.2, 8), already proposed by Ginsberg, BASOR, 98 (1945), 17 n. 32; but rejected by Bogaert, because חוה may be constructed with a double accusative, both in Aramaic and Hebrew, cf. Job 32:6 (Bib 45 (1964), 221.229)). The force of לי extends also to the second colon (double duty prepositions, Bl., VI.6, 25; cf. Job 33:32). כתר is parsed as a denominative verb from כתר 'crown, to form a circle, to stand around' (Bl., V.8.C, 17). זעיר ='small/young one (note it is a diminutive form, cf. Arabic زَعُرَ 'be scanty,' occurs only once more in Is. 28:10.13; normally only the oldest and wisest stand in the middle, cf. Job 32:6 and Lk. 2:46). The ל of לאלוה is taken in the meaning 'from' (Bl., VI.2.B, 21; independently arrived at by the writer before the publication of Blommerde's work).
Blommerde translated עוד with 'still', it may be a slight improvement to translate 'yet' (cf. Job 27:3) in order to emphasize the unusual situation that a young man could also receive an inspiration, revelation from God.
Taking כתר as a denominative verb makes Guillaume's suggestion less attractive. He related כתר 'to wait' to Arabic تَرَكَهُ 'he left it alone,' and translated 'leave me alone for a little while,' i.e. 'Don't interrupt me. Give me time to speak.' But this was not Elihu's problem. He had not been interrupted. His problem is to convince his elders that he too, a young man, may have something of importance and even authoritative to say.

717/3 Taking chiastic parallelism as a tool to read biblical texts, Dahood was able to discover a better sense for this verse. He noted למרחק//לפעלי (cf. 39:29), and taking ל in the meaning 'from' was able to translate: 'I fetch my information from afar, and report the truth from my Maker.' (VTS 16 (1967), 41 n. 4; reported also at the Society of Biblical Literature meeting in Toronto, Nov. 1969; now accepted by Blommerde, 125, VI.2.B, 21). Note:



מרחיק 'Afar,' refers obviously to the abode of God. Pope referred to Ibn Ezra, who understood the word to refer to God, but said: "it is more likely that Elihu means simply that he will draw on his own extensive knowledge." (Pope, 232).

718/4 תמים דעות is parallel to מלי and therefore should not be translated 'one perfect in knowledge', and related to Elihu, Elihu does not say, that he himself has perfect knowledge, but that he is the messenger of perfect knowledge, which of course stems from God and not from man.

719/4 The verse is problematic and commentators suggested one emendation or another (see the commentaries). But no emendation is necessary, according to Dahood's suggestion. He translated: "Though El is the Old One, he is still the Victor, the Old one, detests stubbornness," taking the exprdssions אל-כביר and לא...כביר as divine titles (note the breakup of the divine title!; Psalms II, 213). For לא 'the Victor,' cf. ns. 234.432, see index, see Psalms I, xxv, xxvi, 46.144.169f.; ULex, 92, l'y 'stark sein,' cf. WUS, 1430); Psalms II, XXII.212f., 288). For כביר 'the Old One,' cf. Psalms II, 213, ns..
Blommerde, though recognizing the divine titles, translated: "Behold, God is old, but mighty; The Old One despises the arrogant." (Bl., 125, VII. 1 Corollary, 28). But he improved the translation by suggesting the abstract expression כח-לב to be taken as a concrete (Bl., 125, cf. the Phoenician Hebrew mmlkt, 'kingship,' often for 'king', cf. Dahood, Or 34 (1965), 86; Donner-Rollig, KAI II, 13.40).

720/7 Blommerde suggested the best reading of this verse. He read the ו of וישיבם and of ויגבהו as the emphatic waw, which causes postposition (Bl., 126, VII.3.B, 29), the final ם- of וישיבם as enclitic (VII.7, 32), as a hiphil plus the singular suffix וַיַּגְבִּהוּ, thus solving the problem of the lack of correspondence with the singular צדיק, noting also that the enclitic -m balances the suffix of יגבהו (III.6, 10). For the idea he referred to 1. Sam. 2:8 and noted that the ל of לכסא is another example of ישב used with ל to express 'sit upon' (VI.2.E, 21). The only additional helpful observation would be to recognize לנצח as a superlative.

721/8 Cf. עניים in v. 6. With the בחבלי-עני cf. ימי-עני 'days of affliction,' 30:16; אסירי-עני 'prisoners of affliction,' Ps. 107:10; בני-עני 'sons of affliction, Prov. 31:5 (cf. Dhorme, 541, he also noted: "The theme of

Elihu about imprisoned kings is probably inspired by the story of Manasseh (2 Ch 33:10-13): elevation to the throne, pride, punishment, conversions. In 12:18 Job recognized that God 'has loosened the bond of kings and has bound a girdle around their loins.'").

[722]/9 Blommerde's translation is accepted. He took the כי־ as the emphatic כ , which often causes post-position of the verb (Bl., 126, VII.4.A, 30), and can be translated with 'how' (cf. Gen 1:4 'And God saw the light, how good it was:' Is. 22:9 'You have seen the fissures of David's town, how they have multiplied,' see Bl., 126 n. 292 for the relevant literature). For his translation of יתגברו he referred to the dictionaries and to Dahood, HUL II, 396).

[723]/10 Blommerde noted that אזנם could be a northern dual, אָזְנֵם (Bl., 127, IV. 4, 12, cf. 36:15) and that a suffix is unnecessary with אזנם because 'ears' are a part of the body (Bl., III.7, 10). The כי of the second colon could be emphatic.

[724]/11 Cf. Dahood, Bib 47 (1966), 272f., where he also referred to UT, 51:V:103, yakl ktr wḫss, 'Let Kothar and Hasis complete it', a sentiment apparently cognate with UT, 51:V:72, bt arzm ykllnh, 'He (i.e., Kothar and Ḫasis) shall complete it as a house of ceders.'
Note: the parallel expressions שניהם//ימיהם cf. ns. 5.8.

[725]/12 For שלח 'the Infernal River, the Inferno,' cf. 33:18, n. 669. Because of the parallel with שלח, בלי־דעת could very well be another name for the underworld.

[726]/13 The expression חנפי־לב occurs also in Ugaritic, as noted by most scholars (UTG 981; Pope, 233; Gray, Legacy, 115, wtbʿ.bt.ḫnp lb, 'If one haughty of heart,' (3.Aqht:rev: 17), the expression refers to Aqht, who resued to return the miraculous bow to Anat, it is used in parallel with dṯ. ydṯ. mʿqbk, 'The one who has deluded (n.6, mʿqbk is the participle of ʿqb, connected with the Hebrew עקב , 'to over-reach', Genesis xxvii, 36.(thee shall be trampled down.' Note that the same sentiment is expressed here in v. 12; cf. the common Semitic חנף 'to be impious,' حَنَفَ 'to feel haughty.' Feinberg, 21; Gaster, JAOS 70 (1950), 13; Obermann, Ugaritic Myths, 76 n. 87. who translated 'cajolers, flatterers, hyporcites.'
אף primarily means 'nose' and then as pars pro toto 'face' and only secondarily 'wrath' (KB, 75). The context

here does not speak so much of the wrath of the wicked but of their godlessness and that they neither care for God in good or hard times. It seems therefore that Tur-Sinai was on the right track, when he related the expression ישימו אף to שים פנים (497, cf. 2.K. 12:18, Jer. 42:15). If it is further assumed that the לא of the second colon may do double duty also in the first colon, a perfect parallelism of the expressions ישימו אף // לא ישועו is achieved.

A suffix for אף is not necessary because 'nose' is a part of the body. The object upon which 'they fix their face' is supplied by the subject of אסרם .

For a different recent interpretation of ישימו אף see Guillaume, An Leeds 4 (1964), 33. He explained: "Here the first verb is best explained from Arab. šâma 'he hid' and the second verb is a by-form of yāsar and the verse runs: 'They that are godless in heart conceal their anger: They cry not for help when he chastises them.'

727/14 The words of this verse are all quite well understood, but the interpretation of the verse is difficult. Most commentators have refrained from translating קדשים as 'temple prostitutes,' the meaning it carries in other biblical texts, cf. 1.K. 14:24, 15:12, 22:46, 2.K. 23:7 and in Dt. 23:17 the law forbids any Israelite man or woman to become a 'temple prostitute.' There is apparently no real reason to shy away from translating 'temple prostitute' here (for the different translation proposals see the commentaries). The wicked are seen as idolators in the previous verse and idolatry is mentioned quite frequently in Job.

In her study "Fertility Cult Functionaries in the Old Testament," JBL 60 (1941), 227-253, B.A. Brooks wrote: "The qedesh, either male or female, are mentioned in the OT only a few times by this specific term although it was a common enough designation in the Near East for persons devoted to the gods (n.31, The term qedeshim is used a number of times as a designation for divine beings in the celestial court of God. They were holy beings in the later sense of holiness (Moore: Judaism, I, 402) Ps. 89:6, 8; Job 5:1, 15:15; Deut 33:2; Zech 14:5. These are obviously some sort of super-mortal beings, not humans connected with the cult.)(234).

..."It is conspicious that the qadištu (NU GIG) was not frequently mentioned in the Akkadian legal codes. However, that the Mesopotamian qadištu was a temple prostitute was established some time ago; she is frequently mentioned in the religious literature especially in connection with the

Ishtar cult. The Hammurapi Code mentions her in one law only, § 181, which legislates for a share of her father's estate, i.e., one third of the portion of a son, which at her death was to revert to her brothers. It was suggested by Jastrow that the reason why this class of votary was mentioned so slightly in the codes was because her support was amply provided by the temple. The Assyrian Code required the married *qadištu* to be veiled when on the highway, and the unmarried to have her head unveiled, 40. They are not mentioned so often in business documents as are other classes of votaries. We have evidence that they adopted and gave children for adoption. The interpretation of K. 251 (V R 25) published some time ago by Barton (n. 35, *AJSL*, XXXVII, 62 ff.) indicates that a *qadištu* sometimes married, but must then give up her former life. If her husband divorced her, she might again revert to it, and might adopt a child to nurse, the parents having no subsequent claim on it. If, however, she became pregnant, she must not seek abortion." (236f.).

In the Ugaritic texts the term *qdš* is applied to Danel. G. A. Barton wrote: "In tablet II, i, 9 and 27 Danel is called *bn qdš* (n. 17, The rendering 'holy son' is without parallel in Semitic literature. It is tempting to translate it 'son of Qadesh' and find here another reference to the city, but this too, is contrary to Semitic usage. If that were the meaning it would be expressed by the term 'Qadeshite.' The root *qdš* here means 'a sacred prostitute' as in Dt. 23:18; 1 Kgs 24:18, 22:47; and Job 36:14. If Danel were the son of a sacred prostitute, either male or female, it would be one of the reasons for regarding him as the son of the god El. Thus El is called his father, or Danel, El's son in tablet II, ii, 24 and 43.). Virolleaud renders the words 'le Fils Sainte,' but again *qdš* is not in Semitic employed as an adjective applied to human beings, apart from the name of some deity to whom the person is 'set apart'. To translate, 'son of Qadesh,' is likewise contrary to Semitic usage. To refer to him as a native of Qadesh would require the word *qdšy*, 'Qadeshite.' The only Semitic usage in which *qdš* is employed absolutely is in the designation of sacred prostitutes, male and female. We are, therefore, compelled to translate the words, 'son of a sacred prostitute.'

If his father were a minister in a temple of El, perhaps that is why El is called Danel's father and Danel El's son." (*JBL* 60 (1941), 217).

These extensive quotes may serve to reconsider the possibility of translating קדשים with 'sacred, prostitutes,

36:

votaries,' or the like. If this is correct the parallel נער may be related to the 'votaries' and refer to their own or adopted children, or to male prostitutes. נער is used only in Ps. 88:16, Prov. 29:21 and in Job 33:25 and here. For נער in Ps. 88:16, Dahood has suggested a relationship to Ugaritic ngr (cf. ǵr III, 'to groan, lowing, mooing,' UTG 1985; but cf. WÜS 2167, ǵr III, 'Betrüger,' Arab. ǵarra: mit leeren Hoffnungen täuschen.), 'to roar, bleat, groan' (Psalms II, 306; UHP, 68).

728/15 Dahood took ב in the meaning 'from,' pointed to 5:19 and 36:15 where ב denotes 'from' in the first and 'in' in the second colon, parsed the final ם of אזנם as enclitic, balancing the suffix of עניו and translated: "He rescues the oppressed from his oppression, And opens his ears in distress." (NWSPJ, 71.61). While Blommerde preferred the translation: "He rescues the oppressed by his oppression, for by his distress he opens his ears," taking ב in the traditional meaning, having the suffix of עניו do double duty also for לחץ , but not accepting Dahood's reading of the final ם of אזנם as enclitic (Bl., 127, VII.7, 23), balancing the suffix of עניו (Bl., III.6, 10), but as a northern dual (Bl., IV.4, 12) with which the suffix may be omitted because 'ears' are part of the body (Bl., III.7, 10). Blommerde interpreted the verse to mean: "Elihu is expounding the positive aspects of human suffering: precisely by suffering and oppression man is rescued from final perdition, because distress opens man's ears, makes him docile." (Bl., 127). But this is unacceptable, because of the following verses. The proposed translation retains the traditional meaning of ב in both cola, and accepts Blommerde's reading of אזנם and לחץ.

729/16 The verse makes excellent sense if the mythological allusions are recognized: for צר 'the Enemy,' a name of death, רחב 'the Expanse' and תחת 'the Lowest' (cf. Dt. 32:22 שאול תחתית, Ps. 86:13 שאול תחתיה, cf. Psalms II, 295) as names of the underworld, see the index.

730/17 The best translation of this verse is now by Blommerde. He accepted Guillaume's suggestion to read the first דין = זון , related to the Arabic zuwân 'food' (Guillaume, AnLeeds 4 (1964), 32; Promise and Fulfillment, 122; he also pointed out the tauriya here, i.e. the first דין meaning 'food,' while the second דין has the usual meaning 'judgment'), especially because of the occurrence of ידין 'he nourishes' in 36:31 (for the interchange ד = ז cf. Bl., II.1, 5). For רשע he suggested the meaning 'rich'

(Bl., 128, cf. Is. 53:9, Job 3:17, 24:6, 36:6; cf. Psalms I, 296; Guillaume in Studies in the Book of Job. translated: 'But you are full of a rich man's food'.)
יתמכו he pointed as a hitpael from מכך 'to collapse.' He translated: 'You were filled with food, being rich, but right and justice collapsed.' (Bl., 127).
Blommerde's suggestions are accepted. But it may be better to take מלאת as a passive.

731/18 Some scholars take חמה in the meaning 'wrath' (so e.g. Fohrer, 473), while others recognize the meaning 'to see' (so e.g. Pope, 234). Dhorme wrote: "Fried. Delitzsch (on 19:29) as well recognized that חֵמָה belongs to the same word-group as the Arabic حمى 'defend,' 'protect', keep safe', and thus has the same meaning as the Hebrew שמר in הִשָּׁמֶר 'keep yourself from' 'take care not to' (v. 21). It should also be noted that, even in the qal, שמר may mean 'take care not to' (Jos 6:18)." (Dhorme, 547; cf. KB, 309).
ספק parallel to רב־כפר 'a large bribe" (cf. 33:24) may therefore mean something similar, therefore ספק = שפק cf. 20:20 in the meaning 'suffice, abound, plenty,' (B,928) is employed.

732/19 Verses 19 and 20 are extremely difficult to understand (see the commentaries). The suggested translation rests on the following observations: For שוע 'rich,' not 'cry,' cf. 34:19 n. 695. ערך has also the meaning 'draw up (in battle order), cf. e.g. Gen. 14:8, therefore, 'defend, save.' etc., cf. 13:18, 28:17.19.
For צר , 'the Enemy,' and ב , 'from,' see the index.
כל־אמצי־כח is interpreted as a parallel to שמך , with the suffix doing double duty also in the second colon.

733/20 Cf. n. 732 on the previous verse. According to Fohrer (473) the verse is irreparably corrupt. This may be so, but a suitable translation is possible on the bais of the following observations: The subject of תשאף could be שוע of v. 19, which could be taken as a feminine.
עמים could mean 'peoples,' or be related to צמא 'to be 'thirsty,' cf. Ugaritic ǵmʾ 'to be thirsty,' cf. ظَمِئَ (UTG 1973), which would fit very well with the use of שׂאף in this verse. תחתם could be תחת plus the enclitic ם- 'the Low(est), the Under(world), parallel to לילה , 'the Night.'
עמים could also mean either 'the Strong Ones, Troops,' or 'the Strong One,' cf. 34:20. Cf. also צמים, 'the Nooses,'

in 5:5 (?). The ל of לעלות , 'against,' does double duty also for the first colon.

734/21 On אל lest' cf. Psalms I, 59.215; Psalms II, 121.159.164; Pope, 231.
The imperfect תפן could be translated 'you keep turning' because in the eyes of the friends, Job has turned to evil a long time ago, but it is Elihu's desire to convert Job.

735/21 על-זה presents a difficulty (as the complement of בחרת, על is never found before the direct object of the verb בחר), and there is no agreement among scholars on the translation and the interpretation of this colon.
Pope translated: "For to this end you were tested by affliction." (231). Similarly Dhorme: "It is because of that that you have been tried by affliction." (550). But Fohrer (472, and others) emend to עֲוְלָה translating: "denn du hast (schon) Widerspenstigkeit dem Elend vorgezogen."
Similarly Gordis: "for you clearly prefer sin to suffering.' (295). Tur-Sinai read בֻּחַרְתָּ and translated: 'because for this thou hast been chosen out of alliction.' (500.501).
Because of this confusion one may be allowed to make another and quite simple suggestion. על-זה could be read as one word, with the drop of the י for עליזה, from עלז = עלץ 'rejoice, exult, cf. עליז = עליץ 'presumptuous' in Ps. 37:35 and עליצת 'wantoness, presumption,' in Hab. 3:14, עליז 'wanton, presumptuous' in Is. 22:2, 23:7, 32:13 and עליזי גאוה in Is. 13:3 (KB, 708.710.עליזה can therefore be a synonym for גאוה 'pride.' From 'exultation' to presumption' and 'insolence' is but a small step; cf. also the Ugaritic ʿlṣ: 'Frohlocken? (WUS 2039).

736/22 מורה 'teacher is somewhat puzzling in a context in which God's ultimate powers are extolled (so translated e.g. by Pope, 231; Fohrer, 472). On the other hand Elihu has spoken of God as a 'teacher' before, cf. 33:14f, 35:11, 36:9ff. I. Eitan proposed to translate 'governor, ruler, lord' (cf. 20:29 n. 418, 27:13, 32:18). He argued: "Finally, it is likely that the well-known Hebrew stem מרה has absorbed two primitive roots which correspond to two different verbal forms preserved in Arabic: 1 מרי = מרה a verb ל״י (comp. مرى especially conjugation III مارى), which is employed particularly in the sense of disobedience, opposition to somebody's command, etc.; 2. מרא , a verb ל״א , which corresponds in Arabic with the stem and meaning indicated above (cf. n. 418), and of which only a few remnants are left in Hebrew, such as אמרו discussed above and also מורה (= מורא) in Job 36.22." (A Contribution, 56). Tur-Sinai stated: "The word מורה, which has puzzled commentators, does not here mean a teacher but one who makes rulings in court as to the conduct of man, in line with the meaning of other expressions in these verses." (501). Cf. also the Ugaritic mr' I, 'to command,' mrum, 'commanders' (UTG 1543). Dhorme's translation 'master,' is a happy compromise (550).

737/23 Dahood proposed to translate דרכו 'his power,' since God is subject to no one for his authority, cf. 34:13, 'who gave Him His earth?' Cf. UT, 51:VII:43-4 umlk ublmlk arṣ drkt yštkn 'neither king nor commoner shall make the earth his dominion.' (SNWSWJ, 320, for דרך 'dominion, power see index, cf. also Am.8:14, Pss. 67:3, 106:8, and the index in Psalms I, 320 and Psalms II, 382).

738/25 The pair אדם//אנוש is attested in Is. 13:12, 51:12, 56:2, Ps. 8:5, 73:5, 90:3, 144:3, Job 25:6, 36:25. (as collected by M. Held, Rhetorical Questions, 79 n. 72). The parallelism of בו and מרחוק should be observed also in the translation. The suffix of בו refers to God's work (v.24) which could signify, among others, the work of salvation, which comes from God, from afar. מרחוק could stand here for God himself, 'the One from Afar,' or בו does double duty also in the second colon and מרחוק standds for the mountain of God, from where man's help and salvation comes (cf. 36:3, where מרחוק is parallel to פעלי, while it is parallel to אל (v. 26a) in this text.).

739/26 Cf. Job 16:22, n. 308 where שנות מספר was an expression for the underworld. Here it is used parallel to שגיא to express the infinite number of years of God. Revocalize מִסְּפַר, 'beyond numbering' (accepted by Bl., 128, VI.3, 22, cf. Ps. 40:6, Job 15:20, 16:22). שגיא may be another divine title, 'the Ancient One, the Exalted One,' cf. כביר 'the Old One,' in 36:5, cf. n. 719. Note the parallelism of (אלי) שגיא // מספר and לא-נדע // לא חקר.

740/27 Observing the rules of parallelism one may be able to wrest a better sense from this verse. Noting the parallelism of נטפי-מים // מטר לאדו one could interpret the initial מ of מים as another instance of the single writing of one consonant (cf. Bl., I.5,4 and Job 4:19-20, 14:6, 37:4), serving for נטפים and מ(ן) parallel to the ל of לאדו.

If this is correct, the unlimited power of God is well described in this verse. The ל of אד is read 'from' (cf. Pope, 231). The meaning and significance of אד as a designation for the subterranean waters is well recognized (cf. Albright, *JBL* 58 (1939), 102f. n. 25, who referred to Gen. 2:6 and the Sumerian *ID* and Akk. *edû*; E. A. Speiser on Gen. 2:6 in *BASOR* 140 (1955), 9-11 and *Genesis* (The Anchor Bible, Vol. 1), 16; Pope, 235f.; and esp. W. Gerhardt, Jr., "The Hebrew/Israelite Weather-Deity," *Numen* 13 (1966), 128-143).

741/28 רב, רבב can mean 'rain' (cf. ULex, 100, 'The coexistence in Ugaritic of *rbb* and *rb* points up the gratuitousness of emending biblical rb to *rbbm;*' UTG 2298, *tly bt rb*, 'Dew-girl, daughter of rain: name and epithet of one of Baal's daughter's; WUS 2480, *rbb*, 'Sprühregen, rb, 'Sprühregengöttin;' Driver, CML, 155; HUL II, 411, cf. Hos. 10:1, UT, 1 Aqht:I:40-41, *ʿrpt tmṭr bqẓ tl ytll lǵnbm*, 'a cloud raining upon the summer-fruit, dew distilling upon the grapes', 126:III:7, *nʿm larṣ mṭr bʿl*, 'Sweet upon the land was the rain of Baal'; Pope, 236). אדם can mean 'ground,' 'land' (cf. HUL I, 292, cf. 11:12, 24:5; PNWSP, 58; Dahood, *CBQ* 25 (1963), 123-124; Pope, 236; see index).
על is used in its regular sense in the second colon, but apparently does double duty in the meaning 'from' in the first colon (cf. Psalms I, XXII, 26, 85; Psalms II, 44, 264). Or the ל of לאדו of v. 27 could do duty also in this verse.

742/29 Dahood has tentatively isolated a divine title אֵם 'the Awe-Inspirer,' which would fit perfectly in this context (cf. Psalms II, 213, where he wrote: "Another divine title manifesting a similar stative formation is *ʾem*. 'the Awe-Inspirer' (contrast the active form *ʾāyōm*, 'dreadful,' much like Ugar. *ib*, 'foe,' and Heb. *ʾōyēb*) in Num xii 6, *šime ʿū-nā dibrē ʾem* (MT *dᵉbāray ʾim*) *yihyeh nᵉbīʾᵃkem yhwh*, 'Listen carefully to the words of the Awe-Inspirer; Yahweh will be your prophet.' Cf. also Lam. v. 22." and 354: "Morphologically, *ʾem* would be a stative participle from *ʾym*, 'to be awesome,' just as Ugar. *ib*, 'foe,' a stative form, corresponds to transitive Heb. *ʾōyēb*. On *ʾāyōm* as a divine appellative see Ps. cxxxix 14."). For אף 'and but' cf. Psalms I 89; Pslams II, 57f., or 'surely,' Psalms II, 340. The מן of מפרשי does double duty in the second colon.

743/30 That עליו is a divine title is recognized and accepted now by several scholars (see index; and the index in Psalms I, 322; and Psalms II, 386; Pope, 237; Most recently accepted by Blommerde (Bl., 128, VI.4, Corollary, 24) who added an important note: "...for Masoretic *ʿālāyw* (perhaps one had better read *ʿelyû*, i.e. *ʿly* + nominative ending in *-u*, cf. *ʿlw* in 1 Sam 2, 10),"). Independently recognized by the writer.

is best understood with Dahood as a privative piel (Psalms I, 110' NWSPJ, 57, cf. 6:4c; accepted by Bl., 129, V.9, 17).

744/31 The commentators differ widely in the translation and interpretation of verses 31-33 (see the commentaries). The situation is so bad, G. R. Driver, introducing his own suggestions remarked: "No one has yet made much sense of these verses, and the R. V.'s rendering offers only dubious sense; indeed much of the text must be corrupt." (*VTS* 3 (1960), 89). The translation, suggested here, does not claim to have solved all the problems, but it does claim to give an acceptable understanding of these verses, fitting well into the general discourse of Elihu, without resorting to any emendations of the MT.

כי could be the asseverative כ (see the index). The scholars have found it difficult to interpret בם. The most attractive solution comes now from Blommerde taking בם in the meaning 'after that, then' (Bl., 129, VI.B, 19) and he translated: "but after that he feeds the nations, giving food in abundance." The only difficulty with such an explanation and interpretation is the abrupt change to earthly concerns in this context. But if one recognizes that the expressions at the beginning of verses 31-33 are probably all related, עליו // על־כפים // בם, it may be possible to translate בם as 'from them' referring to the 'palms, hands' of the Most High in v. 32.

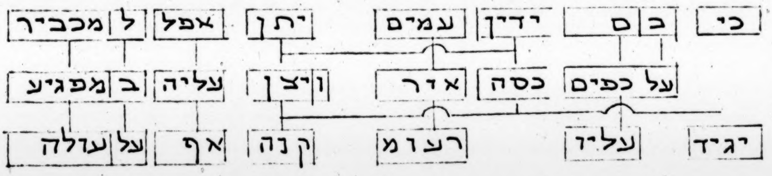
עמים 'troops, peoples,' (KB, 710), could be a name for the stars, 'the Troops,' parallel to אור 'the light=sun' in v. 32, and רעו 'His Thunder,' in v. 33.

ידין 'he feeds,' from זון (cf. n. 730 on v. 17), a suggestion made by several scholars (NWSPJ, 71; Driver, *VTS* 3 (1960), 89; Pope, 236; accepted by Bl., 129, II.1, 5). The ל of למכביר may have the meaning 'from.' For a quite different explanation of this and the other verses cf. Tur-Sinai, 505f.

745/32 Cf. n. 745. For על 'from,' see the index. No suffix is needed with כפים, because 'palms, hands' are part of the body. For אור 'the light=sun' see the index, it is parallel to עמים 'Troops,' in v. 31 and to רעו "His Thunder' in v. 33. כסה may be another privative piel, cf. n. 743, on v. 30.

[746]/33 For עליד'the Most High', cf. n. 743 on v. 30 and see the index. רעד'His Thunder,' from רוע'to shout,' cf. תרועה.

מקנה could be read as מַקְנֶה'one who incites passion,' from קנא'be angry,' (so Pope, 238), or the initial מ could be an enclitic ם- of the previous word and קנה could come from קנה II 'create, produce,'
עַדלה'evil,' so e.g. Pope, 238 and Fohrer, 480.
The arrangement of the verses should be noted:



כי
ב
ם
ידין
עמים
יתן
אפל
ל
מכביר
על כפים
כסה
אדר
ו
יצן
עליה
ב
מפגיע
יגיד
עליד
רעדמ
קנה
אף
על
עדלה

Gaster accepted the translation: "The peal of his thunder announces him, (as do) cattle a storm when it is but rising." For the concept of 'Cattle presage storms' in comparative religion' see Gaster, MLCOT, 799.

CHAPTER 37

747/1 For אף 'surely,' cf. n. 742 on 36:29.

748/1 For זאת 'insult, rebuke,' see the index. This meaning makes particularly good sense here (cf. also v. 14), Note that זאת is used here in the place of רעו 'His Thunder (36:33, in the previous verse), and of קול 'Voice,=Thunder in the following verses, 2.4.5. Thunder and the thunderstorm, as God's voice and weapon is frequently mentioned in the Bible (cf. e.g. Ps. 18:3, Ex. 9:22-35, 19:16, 1. Sam. 7: 10, Ps. 77:7.17:18, Is. 30:30, Ps. 29, Job 28:26, 38:1, etc., and in the Ugaritic literature, where the thunder is the voice of Baal, cf. e.g. 51:V:70, 51:VII:29.31 (discussed e.g. by T. H. Gaster, JQR 37 (1946-47), 54-67; F. M. Cross, Jr., BASOR 117 (1950), 19-21; Fohrer, 482, n. 2; Pope, 240; etc.)..

749/4 ברגז-קולו should probably not be taken together (but so e.g. Pope, 239, 'his thundering voice'), as noted by several scholars (e.g. Dhorme, 559, 'the thunder of his voice,' or Tur-Sinai, 507, 'Hear, o hear in trepedation his voice.') and most recently by Blommerde (Bl., 129), who explained the ב after שמעו as indicating close participation and intensity (Bl., VI.1.D, 20), which also does double duty for הגה (Bl., VI.6, 25) and מפיו יצא as a relative clause without a pronoun (Bl., VIII.1, 34). His translation is accepted.

750/3 The word ישרהו has caused much comment (see the commentaries). It is now related to Ugaritic šrh, 'to flash,' by most scholars (UTG 2484, in 51:V:70-71; UHP, 74; Psalms I, 62.78; Feinberg, 42; Ginsberg, JBL 62 (1943), 109. 110, n. 1; Gray, Legacy, 50, n. 3, who compares also Arabic شرار , 'sparks,' and even before the Ugaritic evidence, I. Eitan referred to Arabic شرى 'to shine, gleam, flash,' "...this verb is used in Arabic when violetn lightning is spoken of and with the more exact meaning: 'to shine repeatedly and intensively.' (A Contribution, 63.65). This meaning is accepted by Pope, 239, without a note, and also by Blommerde (Bl., 129f., 'as for the form it is singular indicative in -u." (Bl., 130, V.4, 15).
The proposed translation lacks a balance in the first colon with אורו in the second colon. But to drop the י of ישרהו

and read שְׁרֵהוּ 'his flashing' as Gray proposed, may be too drastic. He is able then to translate: "Under the whole heaven is his flashing And his light to the edges of the earth."
(Gray, Legacy, 50, n. 3).
Could אורו be understood as doing double duty also in the first colon? With אור , cf. the Ugaritic expression *pdry bt ar* in 51:I:17, IV:55, etc., referring to one of Baal's daughters. (UTG 114).

751/4 Pope translated 'his voice' (239), which has been shown as correct by Blommerde (Bl., 130) on the basis of the principle of single writing of consonants (Bl., I.5, 4), the ־ו of ירעם is to be read also with קל , קלו 'his voice, with ־ו as the third person suffix (Bl., III. 1, 8).
The ב of בקול may do double duty also for קול in the first colon.

752/4 Because it is not clear to what the suffix of יעקבם refers to some scholars have read לא יַעְקֵב בְּרָקִים 'not withholding his lightnings' (so e.g. Dhorme, 561; Fohrer, 480). Pope interpreted the final ם- as an enclitic *mem* and translated: "men stay not, when his voice is heard" (239.241), referring also to a similar situation in the Ugaritic text where Baal's enemies fled when they heard his voice.
The *mem* may indeed be a final *mem*, but לא יעקבם could refer to God and not to men. ישמע + יעקב could be read as passive, referring back to v. 2, where Job was admonished to be very attentive to the rebuke, the voice of God. This colon then is apparently the conclusion of this little paragraph, impressing on Job and all men (cf. v. 7) to listen to God and obey his voice, only then is salvation possible. On the other hand the *mem* could be a suffix, referring to all men, cf. v. 7.

753/5 If the translation of the last colon of v.4 is accepted, then verses 5-13 could be a prayer or hymn to the wonders of God, by god-fearing men. Elihu seems to admonish Job to join in in such an adoration of God, proposing that only then God would listen to Job.
Most commentators suggest one emendation or another (see the commentaries), but they are not necessary any longer.
ירעם אל , could be a divine name, cf. Ugaritic *yrǵm il* (UTG 1159a, in RS 24.246:5, referred to also by Blommerde Bl., 130) and *yrǵm bl* (Ibid., RS 24.246:12) or a short prayer. Dahood wrote: "The Jobian phrase *yar'ēm 'ēl*,

incidentally, blows sky-high the opinion of M. Dietrich-O. Loretz in OLZ 62 (1967) col. 549, who maintain that the verbal element in the Ugaritic personal names yrǵm il and yrǵm bʿl is a by-form of Amorite rḥm and corresponds to the genuine rḥm! These personal names, in fact, may be interpreted as prayers for rain, 'May El thunder!', and May Baal thunder!'." (HUL, 368).

בקולו נפלאות has been explained by Dahood as a construct+suffix+genetive, 'with his majestic voice,' on the basis of the ever increasing number of construct chains with interposed prenominal suffixes in Hebrew. (HUL VI, 367; cf. Psalms I, 110; Psalms II, 27.86.173; accepted by Blommerde, 130, III.5,9, cf. Job 15:10, 17:11, 18:13-14.).

754/6 הוא is probably related to Arabic هوى 'to fall from above' (so e.g. Dhorme, 562; Guillaume, AnLeeds 4 (1964), 34; Pope, 241, who remarked: "This use of hwy in the sense 'fall is unique in the OT and has to be explained from Arabic. This does not mean that it is to be regarded as an Arabism since the nominal cognates hawwāh and hawwōh 'destruction, disaster,' occur about fifteen times in the OT."
Read אַרְצָ, as the accusative of direction, cf. 5:11.
מטר is usually dropped, but מטר could be another imperative, parallel with הוה . עֻזּוֹ is revocalized by most commentators to עֻזָּה , but the suffix could be retained if it were explained as datival, 'strength to it!.'

755/7 Only Tur-Sinai seems to have detected an appropriate meaning in this verse. He read ביד as 'for,' as in 8:4, 12:6, 15:23 and יחתום as יַנְחִתֵם from נחת 'he makes them descend.' (509). But it is not necessary to drop the ו . It may be better to read יֵחָתּוּ־ם 'they descend,' with the enclitic mem, i.e. the snow and the rain.
Most scholars had trouble with the lack of the final ם- in אנשי and unusually explained it as haplography (so e.g. Pope, 242; Dhorme, 563) while Fohrer, 481, reads אנוש , dropping the י). But the initial מ of מעשהו may now be explained to do double duty also for the previous word on the basis of the principle of the single writing of consonants (cf. 37:4 and Bl., I.5, 4).

756/9 Scholars had difficulty with this verse. After the poet had stated that an animal has its lair, he apparently says now that this is also true for the weather phenomena, they too, have their lair, from which they come out on a command by God.

חדר //מזרים would then be words for the lair and קרה // סופה the weather phenomena. חדר is the common word for 'chamber' here designating the 'Chamber in the heavens (cf. e.g. 9:9, 38:22, Ps. 135:7, Pope pointed to the Ugaritic literature, where "El is ensconced in a complex of seven (or eight, for purposes of poetic parallelism) chambers or enclosures: El answers from the seven chambers (hdrm), From the eight enclosures. Whether these seven chether these seven chambers were the storehouses of the seven winds of ancient Mesopotamian cosmology is an intriguing question that merits investigation." (Pope, 242; cf. UTG 842).

סופה 'whirlwind, hurricane, tempest,' cf. 21:18, 27:20, Is. 21:1, etc. On the seven winds cf. H. and L. Lewy, HUCA 17 (1943), 8-10, 15-21, n. 229, 52f., cited by Pope, 242).

The identification of מזרים (cf. 38:32) is more difficult, but it seems that Tur-Sinai was on the right track. He related it to צרר 'bind,' and pointed also to Job 26:8, Prov. 30:4 and to מצור 'storing-place, press,' (cf. Jer. 18:14, 2. K. 19:23f., Jdg. 6:38, Is. 37:25). Especially because of Jdg. 6:38, where Gideon squeezed (וַיָּזַר) the fleece, he translated 'press' and understood קָרָה as coldwaters.' This may be so because the first colon speaks of the 'storm,' so the second colon could speak of the following rain. But the explanation of קרה cannot be definite because it could also refer to frost, snow, ice, etc., cf. v. 6 and 10.

For a quite different explanation of מזרים as 'scatter-winds,' see Pope, 242, and his article "Ugaritic ndd/ydd," JCS 1 (1947), 337-41. His explanation may be correct but does not make use of the apparent parallelism חדר//מזרים

757/10 For the different translation proposals see the commentaries and esp. Tur-Sinai, 510 and his article: "The Firmament and the Clouds," Studia Theologia 1 (1948), 195. Pope translated קרח , 'ice,' (but cf. v. 9, n. 756) and במוצק 'are congealed,' referring also to his work EUT, 67f., where the suggestion was made that El's abode may have been icy. But in this verse the point is not that God's abode may be icy, but that God is also in charge of קרח which could also be translated with 'ice.' If one observes the rules of parallelism במוצק is parallel to מנשמת

The context seems to demand that מוצק should be a similar place or instrument by which God brings about the 'expanse, abundance of waters.' מוצק from יצק , which basically means 'casting (of metal), could mean pipe, spout' (cf. מוצקה

'casting, pipes, spouts, KB, 505), referring to the 'Channel."
The ב // מן could be read 'from' (cf. HUL VII, 343).

758/11 For the very different translation proposals see the commentaries. The suggested translation rests on the following observations: ברי parallel to אורו has been recognized as a name for the sun, בר 'the Shining One,' the sun.' (Psalms I, 108.123.228; HUL II, 412, where he also refers to Akk. *barāry*, 'to shine,' and PRU II, 5:2-4 *km špš dbrt kmt br ṣṭqšlm*, 'like the sun that is pure, so is STQSLM pure (in a legal sense)." and f. Cant. 6:9-10, cf. Hebrew ברר 'to purify, by pure.')
The suffix of ברי is explained as the third person singular, parallel with the suffix of אורו (Psalms I, 123, HUL II, 412; accepted by Bl., 131, III. 1, 8).
For a completely different interpretation of ברי see J. Reider, *VT* 4 (1954), 295, n. 3.
For אור 'the light=sun, cf. the index and e.g. Job 31:26, 37:21, 41:10, Hab. 3:4, Ps. 37:6, etc. (Psalms I, 228, HUL II, 412), accepted by Bl., 131.
For טרח 'dispel, reject,' see HUL II, 412.

759/12 Verses 12 and 13 are difficult to understand and many emendations have been proposed. The suggested translation does not resort to emendations. מסבות, which has been dropped by Pope (243), for other solutions see the commentaries) is apparently the object of this colon.
מסבות could be explained as a noun in the absolute form or as a noun with the feminine singular ending -*ot*, from סבב 'turn, surround,' מסב 'circle,' therefore, 'the circle, the horizon,' a synonym for חוג 'circle, horizon,' from חוג describe a circle.'
לפעלם is explained as a noun with the enclitic *mem* (Pope, 243, read לפעלם as a verb with the enclitic *mem*).
The translation of v. 12c and v. 13 is basically the one by Dahood. He read the final ם- of יצום as the enclitic *mem* (so also Pope, 243). ארצה and לארצו in v. 13, he explained as a noun with the prothetic א, from רצה 'to be pleased with. He wrote, while discussing בארץ of Ps. 58: 3: "In other words, *ʾāreṣ*, with prothetic *aleph*, is synonymous with *rāṣōn*, with afformative *nun*, 'good will, pleasure, caprice.' For a discussion of forms with prothetic *aleph*, consult NOTE on Ps. li 9, and for rason, 'caprice, *whim*,' see Gen. xlix 6, 'and maimed oxen at their whim' (Speiser, (*The Anchor Bible*, vol. 1), 361, 365)."...
"Several scholars *recognized* this vocable in the Hadad Inscription, line 13, *ʾrqy=ʾrṣy*, "my pleasure.' About this

form J. M. Montgomery, *JAOS* 54 (1934), 421: writes: 'Cooke correctly, '*probably* some part of the verb *rqy=rṣy*ʾ.' It is actually the first stem of the verb with prothetic *alcph*, of which there are numerous examples for the same *root rʿh* in early Syriac.'" (Psalms II, 58; cf. Psalms I, 326; *esp.* also Pope, 243).

760/13 לארצו His pleasure,' cf. the previous note, Dahood translated ימצאהו 'he makes it find its mark (Psalms II, 58). The suffix apparently refers back to לפעלם of v. 12. The verse seems to refer to Gen. 1-2, where God created everything according to its task and function.

761/14 Explaining Job 29:8, Dahood proposed: "... with considerable caution, that in Hebrew the preterite verb of beginning could be followed by another preterite. The mordancy of 37:14 is considerably heightened when this theory is applied:...'Listen to this, Job; begin to understand the wonders of God.' Since *ʿāmad* is often a snyonym of *qām*, it follows that it too might be employed as an auxiliary verb to signify incipient action. Job is thus reminded that he does not even begin to comprehend the power of God. The current attempts to explain *ʿămōd* as 'stand still,' or stand erect,' must be considered feeble." (NWSPJ, 69, cf. n. 573).
This explanation is accepted, only האזינה זאת could have a different meaning. זאת seems to be parallel to נפלאות it may again be possible to take זאת in the meaning 'insult, rebuke,' (see index).
If this is so האזינה may not have the meaning 'listen,' but 'weigh' (see the index).

762/15 The suffix of עננו and the ב of בשום may do double duty also for אור and עננו respectively. אלוה · עליהם may conceal the composite divine title אלוה · עלי so HUL VII, 342.

763/16 The best explanation of this verse is now by Blommerde (for the other explanations see the commentaries). He read על as 'the Most High' (Bl., 131, VI.4 Corollary, 24) considering it as the object of התדע. The parallel תמים דעים he took as another divine title, 'the Perfect in Knowledge.'
The contested מפלשי he explained as coming from the root פלש, Ugaritic *plt*, but not in the meaning 'to follow' (UTG 2056), but 'to strew, to sprikle, 'to spread out' (according to Cassuto, *Tarbiz* 12 (1940-1941), 179 and

Driver, Bib 35 (1954), 157-158). with the מ being the preposition מן (cf. Bl., VI.3, 22) and the final י the suffix of the third person (Bl., III.1, 8), referring to God, standing between the construct פלש and its genetive עב (Bl., III.5,9). He also noted that the outspread cloud is a sign of God and he pointed to Is. 14:14, 19:1, Ps. 68: 5 (cf. the Ugaritic epithet for Baal, rkb ʿrpt and Ps. 104:3. מפלאות is explained as a plural of פלא 'wonderful acts,' with the מ being the preposition מן as in מפלשי with the suffix of מפלשי doing double duty also for this word (Bl., III. 6, 10). For a quite different interpretation see J. Reider VT 4 (1954), 293 and Tur-Sinai, Studia Theologia 1 (1948), 16-18.

764/19 חשך is apparently equivalent to 'ignorance' here (Dahood, Bib 33 (1952), 206, cf. עלם in Qoh. 3:11). מחשיך עצה in Job 38:2, מעלים עצה in Job 42:3). But it is interesting that the poet used חשך here and the verb בלע in the following verse, both words often used in relationship to the underworld. It seems he wanted to make sure that the associations with the underworld and death should not be overlooked.

764a/21 For אור 'sun' see the index (and Psalms I, 228). The parallel בהיר could then also be a name for the sun, 'the bright one.'

765/22 Blommerde seems to have solved the difficulties of this verse. He took על·אלוה as a composite title of God, 'the Most High God,' which is parallel to צפון , the abode of God. For על 'the Most High,' see the index and Bl., 132, VI.4 Corollary, 24, cf. אלוה־עלי in Job 29:4, which is broken up into its components in 10:2, cf. also על־יהוה in Ps. 18: 42 and אלהים·עליון in Ps. 57:3 and יהוה·עליון in Ps. 47:3, Ps. 7:11, etc. נורה he parsed as an attribute to על·אלוה , cf. Ps. 47:3 and חוד as an adverbial accusative (Bl., 132). No agreement has yet been reached on the interpretation of זהב Blommerde agrees with Pope, who explained it as referring to 'the glow of lightning which comes from the mythical golden palace of the storm god on Mount Zaphon." (Pope, 246, cf. also his EUT, 99-102.) Pope also mentioned F. Delitzsch, who suggested that זהב refers to the color of the sun, after the passing of the clouds (cf. v. 21c), pointing to oriental and classical literatures where sunshine often is referred to as golden. This suggestion seems to fit the context perfectly, parallel with אור 'the light=sun, בהיר 'the bright one,=sun (in v. 21) could be 'the golden one=sun' and all three terms could be names for the sun. The verse apparently states that the sun begins her daily task setting out from the abode of God. On the motif 'Gold from the north' in comparative religion see Gaster, MLCOT, 799.

766/23 שדי // שגיא־כח ומשפט // ורב־צדקה are apparently all titles of God, for שגיא 'the Exalted One, 'Ancient One,' cf. 36:26, n. 739, for רב־צדקה 'Chief of Justice,' cf. רב־כח 'attorney,' cf. 23:6, n. 478 לא־יענה is usually translated: 'does not oppress,' from ענה II, 'be afflicted, downcast.' (so e.g. Pope, 240; Dhorme, 572, and others). But it is illuminating that both, the LXX and the Syriac versions take יענה from ענה I, 'to answer.' יענה should therefore probably be vocalized יַעֲנֶה and the phrase לא־יענה could then be taken either as a question, without the morphological indicator, or לא could be taken as the emphatic ל . The translation 'will He not answer?' fits the dynamic of Elihu's speech beautifully: Though we cannot reach God, cannot force God to meet us, as Job is trying, He will certainly meet us, if we cry to Him and stand in awe and respect before him.

767/24 The second colon could be taken as a question, without the morphological indicator, or לא could be the emphatic ל , cf. v. 23b, n. 766.

חכמה occurs 141 times in the Hebrew Bible, 32 times in Proverbs and 18 times in Job and always in the meaning expressed e.g. in Prov. 9:10: 'The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight.' (RSV). חכמי־לב , it is suggested therefore, may not mean 'clever mind' (Pope, 240), 'the wide of heart' (Dhorme, 573; Tur-Sinai, 516), with a derogatory meaning, but, quite on the contrary, those human beings, who know real wisdom, namely the law and will of God, and stand prayerfully before him, expecting him, not arguing with him or trying to force him into action. Such a conclusion of Elihu's speech makes beautiful sense and apparently does not go unheeded by Job. He does not continue his arguments. He is silent. Elihu has accomplished his mission.
It is therefore not at all surprising that the next verse introduces God's reply to Job.

CHAPTER 38

768/1 Chapters 38-41 are among the most discussed in the whole book of Job. For the different interpretations and the relevant literature see the commentaries. Note esp. the important article by G. von Rad, "Hiob XXXVIII und die Altagyptische Weisheit,' *VTS* 3 (1955), 293-301. Pope's statement on the importance of the 'storm' is quite representative: "A storm or other meteorological phenomena usually accompanies a theophany; cf. Ps. xviii 8-16, 1:3, lxxxxvi 15; Hab iii 65; Nah. i 3; Ezek. i 4; Zech. ix 14; Exod. xiii 22, xix 16. This feature is doubtless derived from the ancient cult of the weather god. The storm appears to have been anticipated by Elihu (cf. xxxvii 2), and critics who accept or reject the Elihu speeches both appear to this point in support of their opposite views. Severe storms, while not common, are not unknown in Syria-Palestine; cf. D. Nir, 'Whirlwinds in Israel in the Winters 1954/55 and 1955/56,' *IEJ* 7 (1957), 109-17. Y. Levy-Tokatly, 'Easterly Storms in November 1958,' *IEJ* 10 (1960), 112-17, reports on two wind storms strong enough to damage light structures and trees." (Pope, 249f.)

769/2 מחשיך עצה 'who darkens counsel,' and מעלים עצה 'who obscures counsel' in 42:3 are apparently synonymous expressions, with חשך and עלם in the sense of 'ignorance,' cf. Ugaritic *ġlm* 'to grow dark' (125:50) and 'to cover over' (Krt, 19) (Bib 33 (1952), 206; cf. 37:19, n. 764; NWSPJ, 66; cf. esp. Prov. 2:13, "Those who leave the paths of uprightness to walk in the ways of darkness.').

770/3 Scholars agree that 'to gird one's loins' is used figuratively for the preparation for a difficult task or for a fight, cf. e.g. Ex. 12:12, 1.K. 18:46, Is. 11:5, Jer. 1:17, Ps. 45:4, Job 30:18, 40:7, but they are not agreed if belt-wrestling might be referred to in some of these biblical passages or in the Ugaritic text, The Birth of the Gods, 52:17, C. H. Gordon suggested such a reference in his UL, 59.59 and *HUCA* 23 (1950-51), 131f., cf. N. H. Tur-Sinai, *Halashon Wehasepher* 3 (1955), 140-47), which was denied by H. L. Ginsberg in his review of Ginsberg's work in *JAOS* 70 (1950), 158, "I would also suggest that the wrestling bout which he discovers in 1:17 (UL, 57, 59) is a 'metasemantic' item. All the Hebrew hgr means is 'to gird oneself with,' not 'to gird oneself with a wrestling-belt, hence to grapple with somebody.' As a matter of fact, wrestling-belts are never mentioned in the Bible, and, in spite of UL 134, para. 14, I doubt whether they are ever so much as alluded to there. Even in Job 38:3; 40:7, the allusion is far more likely to the best of a warrior (probably vocalize kǵibbor), who is hampered in his movements when his kilt is loose; cf. 1 Ki 20:11; Isa 5:27; 45:1,5."

771/4 Verses 4-7 allude to creation stories, though different from Gen. 1-2 (cf. Cassuto, Genesis I, 9). They may also preserve a desert mythology as J. Gray suggested in his article: "The desert God ʿAṮTR in the Literature and Religion of Canaan," JNES 8 (1949), 82).

772/7 The identification of the 'stars' with the 'Sons of God' is well decomented in the Bible and in other Near Eastern literatures and does not have to be reviewed here (see the commentaries, and cf. Job 1:6, n. 9). On the basis of this verse Dahood agrees with Driver's restoration of pḫr in the badly damaged text 76:I:3-4, dl ydʿ bn il (dl ybn p) hr kkbm, 'That the sons of El may know, that the assembly of the stars may understand.' (NWSPJ, 72f. and Or 34 (1965), 170, cf. Driver, CML, 116a, and 95).

רנן does not only mean 'rejoice,' but also 'whine,' cf. Arabic رنّ 'cry aloud,' twang (bow), (KB, 895), and Ugaritic rnn 'to shout (UTG 2337). רנן can mean 'shout a war cry, shout alarm of battle, sound an alarm' (KB, 881), cf. Ugaritic rʿm and rǵm 'thunder (UTG 2342.2343a, cf. Job 36:5, n. 753). The verse does therefore not exclude the joyful shouting on the part of the 'stars' during God's creation but apparently also alludes to the active participation of the hosts, troops of God in the battle against the Sea. Pope wrote: "The Ugaritic poem "The Birth of the Beautiful and Gracious Gods' celebrates the birth of the astral deities Dawn and Dusk, perhaps the Venus star regarded, as among the Romans, as the morning star (Lucifer) and the evening star (Hesperus)." (Pope, 251).
On the motif 'Stars divine' in comparative religion see Gaster, MLCOT, 799.

773/0 Blommerde has proposed the most acceptable translation. He noted the emendations of the commentators of ויסך to מִי־סָךְ ,' who shut in' (so e.g. Fohrer, 491;

Dhorme, 577) and that already Driver-Gray (II, 299, and app. BH) observed that the text begins to speak about the shutting in of the Sea only in v. 10 and therefore proposed to read 'אֵיפֹה הָיִיתָ בְּהִלָּדֶת (where wast thou) when the sea was born?' These emendations of the MT are no longer necessary. Blommerde derived ויסך from נסך 'to pour out,' and read it as a hophal or passive qal (Bl., 133, V.7, 16), took the ב of בדלתים in the meaning 'from' (Bl., VI. 1.A, 9), and made ־ם the subject. For similar terminology he referred to 3:10.
In discussing כַּד 'jar, pitcher,' cf. Ugaritic *knd* (WUS, 1337), in Ps. 33:7 ('He gathers into a jar the waters of the sea, he puts the deeps into store-houses.'), Dahood also referred to Job 38:8-10.22.37 and Ps. 135:7, etc., "which describe the storehouses of snow, hail, and rain in the heavens. The figure of storing water in a jar is very apt since ancient Palestinians stored their water in an earthen jar." (HUL III, 328f.) For a discussion of biblical and rabbinic examples of God's battle with the Sea, see Cassuto, *Genesis* I, 37f., 116. A brief, but important summary of the relationship of verses 8-11 to other Near Eastern literature has been written by Pope: "Cf. vii 12, ix 13, xxvi 12. In the Mesopotamian Creation Epic, Marduk, after slaying the sea dragon Tiamat, created therefrom the primeval seas and place a bar and guard to keep back the waters (cf. ANET, 67, lines 139-40). In the Ugaritic myth relating Baal's defeat of the sea god Yam we cannot tell what the victorious Baal did to his fallen opponent for the text breaks off, but there is mention of making him captive (cf. ANET, 131, line 30). The present allusion presents an otherwise unknown motif, the birth of the sea god and the use of swaddling bands to restrain the violent infant. In the Ugaritic Texts BH there is mention of swaddling bands in the birth of the bovine monsters called Eaters and Devourers; cf. xl 15a." (Pope, 251).

774/9 The hap. leg. חתלה occurs also only once in Ugaritic, in UT, 75:I:19, *ḥtl*, 'a wrapper, swaddle' (UTG 913; cf. Feinberg, 22). Note the relationship of the Sea with ענן 'cloud and ערפל 'dark, storm-cloud,' cf. 22:13.
With ערפל (a noun with an afformative ל , cf. GKC 85.s) with Akk. *urpu*, *urpatu*, 'clouds' (UTG 1924, cf. Arabic عَرْفَة 'wind'). Either the afformative ל of ערפל or the ל of לבשו does double duty also for ערפל or this may be another case of the single writing of a consonant (cf. Bl. I.5, 4, cf. Job 4:19-20, 14:6, 37:4).

775/10 The verse can best be read now on the basis of Northwest Semitic Grammar without any emendations (for the emendations see the commentaries). Blommerde summarized the results and read שבר in the meaning 'to measure' as proposed by Gaster (Thespis, 456; Guillaume, Promise and Fulfilment, 123 and Dahood, Psalms I,89-90, cf. Ps. 16:6, שפרה 'he traced out,' for the nonphonemic interchange of labials ב and פ cf. e.g. PNWSP, 10.32f.43; Bl., 133, II.2,5), the suffix of חקי as the suffix of the third person, as suggested by Dahood (Psalms I, 11.89-90; cf. Bl., III.1, 8) and noted that עליו does double duty also for אשים (cf. Bl., VI.6, 25).

776/11 The reading of ישית ב' has been problematic (for the emendations see the commentaries). The best solution comes now from Blommerde, who read ישתב as an infixed -t- form (Bl., 133, V.1, 14) from שבב, cf. Ugaritic ṯbb, 'to break,' referring to 1 Aqht:108, 1 Aqht: 123, Gen. 49:24, Hos. 8:6, Lam. 1:7d, Ps. 89:45 (cf. Dahood, Bib 40 (1959), 1002-1005) and Lev. 26:19, 'I shall break your proud force.' (Bl., 133).

777/12 In the Ugaritic texts שחר is one of the gods (cf. Pope, 251; WdM, 206f.)

778/13 The problem of the רשעים with the raised ע here and in v. 15 has not as yet been explained satisfactorily. Most commentators explain רשעים as wicked persons, who have to stop their activities when the morning appears (cf. 24:13-17). But this is not convincing, because wicked men go about committing crimes also during the day. In this context, where heavenly phenomena are discussed, the puny, earthen wicked are quite out of place. G. R. Driver has explained רשעים as a reference to evil stars (JTS 4 (1953), 208-212). Such an explanation would fit the context much better. He referred to Sirius, "whose heliacal rising has always been associated with the dry hot and sultry season which brings sickness and pestilence in the East." and asked the question: "Are the רשעים then 'evil (stars, constellations)', namely Canis Major and Minor?" He also discussed the possibility of a relationship to the word שְׂעִירִים 'hairy ones,' (cf. κομῆται, 'hairy ones,' =comets, and to the Arabic شِعْرَى 'hairy one' = Canis Major of which the dual شِعْرَيَان 'two hairy ones' is used for Canis Major and Canis Minor; thus these two stars seem to be indicated whether the text is kept or emended." (210).
On זרוע רמה 'high arm,' in v. 15, he observed: "A

point, too, which must be considered in this connexion is that the cognate Arab. ذراع is also an astronomical term; this, whether simply 'the arm' or the arm of Leo', designates α and β Geminorum, when it is called the 'extended arm', a and α and β Canis Minoris, when it is called the 'contracted arm', the former reaching higher in the sky than the latter (n. 1, Hence the ancient Arabs extended Leo farther than modern astronomers, in that they reckoned Castor and Pollux (Gemini) and Canis Minor as 'arms' or extensions of Leo (Lane Arab-Engl. Lex. I 962). Now these stars are reasonably high up towards the zenith and clearly visible from December to February, the season when the sky is least obscured in Palestine; they coincide, too, almost entirely with the Navigators Line, i.e. the line of the stars which he lears first of all to identify as the most distinct--Sirius (α Canis Majoris), Procyon (β Canis Minoris), Castor and Pollux (α and β Geminorum), extended like a bent arm across the sky from the horizon to the zenith. Is the conjecture too bold that the Hebrew poet's 'high arm' is this band of stars clearly visible to the naked eye?" (211). And he continued: "In other words, the clusters of stars are in a fashion shaken out of the heavens, which are elsewhere compared to a curtain, (n. 3, Isa, 40:22, Ps. 102:2.) as locusts out of a garment or leaves off a tree; (n. 4, Ps. 109:23 (locusts) and Isa. 33:9 (leaves); the same verb is used in both passages.); and, at the same time, their light disappears and the line of stars by which sailors learn to steer their vessels, some of the brightest in the heavens, seems to br broken up as one star after another fades away before the oncoming light." (211f.).
Driver's explanation is accepted for the time being.
For the recurrence of the motif of the four cardinal directions cf. Dahood, VTS 16 (1967), 44, cf. 23:8-9, Ps. 139: 9-10.

779/14 It is unnecessary to change ויתיצבו to ותצבע from צבע 'to dye' (so e.g. Dhorme, 582; Pope, 252; Fohrer 492). If רשעים can be interpreted as a reference to stars (cf. n. 778), then the verb is very appropriately used, cf. Job 1:6, 2:1. The stars are always ready for the command of their lord, who uses them, whenever appropriate and then, like the clay he uses for his seals, changes them, when necessary.

780/15 Cf. n. 778. For a comment on זרוע cf. HUL I, 293, cf. 26:2, cf. n. 778, v. 13.

781/16 נבך and מבך (with preformative מ) both mean 'source' as in Ugaritic, nbk and mbk (UTG 1597; cf. 28:11, n. 554; accepted by most scholars, cf. e.g. Driver, CML, 162; Montgomery, JAOS 53 (1933), 111; Feinberg, 27; Gray, The KRT Text, 48.13; HUL V, 436; UHP, 65; etc.)

782/16 Cf. n. 557 on 28:14; Ps. 95:4 (Psalms II, 353) and the comment by Fohrer, 505, n. 43.

783/16 The best explanation comes from Blommerde. He wrote: "It seems that the problem may be solved by pointing to the construction discussed in VII.B. 29: a word of the first stich is repeated at the beginning of the second stich, preceded by emphatic waw, to 'the gates... yes, the gates', cf. Job 3,17; 17,15; 34,28; 38,22; 41, 16; UT Krt:73-74." (Bl., 134).

784/18 Dahood, in defending the suffix of כלה (which commentators have often emended, see the commentaries) referred to UT, 49:I:37, wymlk barṣ il klh, 'And he rules over the wide earth, all of it.' and he translated: "Have you surveyed the breaths of the earth? Tell if you know it all." (NWSPJ, 73). But one could go a step further and take כל, parallel to רחבי as a noun, 'totality,' and because of the obvious references to the underworld, ארץ in the meaning 'underworld' here (see the index). For the parallelism of ידע//בין in Hebrew (cf. Job 14:21, 15:9, 23:9 for the regular sequence, and 28:23, 38:18, 42:3 for the reverse sequence) and in Ugaritic see S. Gevirtz, JNES 20 (1961), 45.

785/19 For אור 'the Light,' = the sun, and חשך 'the Darkness,' = the underworld, see the index.

786/20 Note the parallel words גבולו//ביתו and ישכן//מקמו, all four terms designating the habitat and proper area of influence for the sun and for the underworld.

787/21 For אד 'if' see Psalms II, 47, where he also quoted UT, 2005:1, id yph, 'When if he sees' (UTG 71a). The verse is apparently best taken as a conditional sentence.

788/22 Blommerde again noted the repetition of the same word in the second colon, with the emphatic waw, cf. v. 17 (Bl., 134, VII. 3.B, 29).

789/23 Commentators have noted: "Violent natural phenomena, such as storms, rain, hail, are weapons in the hand of God (Is. 30:30; Sir 39:29-31). Hail especially is an instrument of divine vengeance, whether against the Egyptians (Ex 9:22-6) or against malefactors in general (Is. 28:17). Hailstones are a mark of divine intervention in the battle against the Amorite kings (Jos. 10:11). Hail is an element in the theophanies (Is. 30:30-1; Ps. 18:13-14)."
(Dhorme, 585). They also related לעת צר to the expression עתות בצרה 'time in trouble (Ps. 9:9, 10:1), but it may also be possible to read the masculine צר here as a reference to the enemy par excellence, death (see the index) and the 'day of battle and of war' may be a metaphor for the day of death (cf. n. 357).

790/24 There is no agreement among scholars on the interpretation of אור , while all agree that קדים has the usual meaning 'east-wind,' (cf. Job 15:2, 27:21, 38:24). אור has been read as אד 'flood,' as in 36:27 (e.g. Pope, 253; Dhorme, 586, and others), as the Aramaic אור 'westwind' (Tur-Sinai, 529) or was emended to רוח 'wind' (e.g. Fohrer, 492, and others), and read as אדר and related to Arabic *ʾuwâru(n)*, 'heat (of sun or fire)' and *ʾûru(n)*, 'eastwind' (by Driver, *VTS* 3 (1960), 91, cf. Is. 31:9, 44:16, 47:14, 50:11, he also read חלק as Arabic *ḫalaqa,* 'created,' noted the special connection between *heat* and east-wind in Semitic lands, he translated: "by what way is the heat created or the east-wind spread over the earth?' (92).
Because of this disagreement it might be better to keep the usual meaning 'the light,=sun', especially because of the near identity of this colon with v. 19a.
יחלק , from חלק 'divide,' could be vocalized as a piel יְחַלֵּק , 'divide in parts,' and v. 24a could be an allusion to the divisions of the day, or to the Solar Zodiac, cf. n. 794 on v. 31. In v. 19 the place where the sun lives, i.e. where she spends the night, so night-time, is apparently referred to and in c. 12 the rising sun is set on her course, i.e. morning. (cf. also n. 794 on the relationship of the star constellations to the change of the seasons).
If אור is retained in the meaning 'the light, = sun,' could the parallel קדים then have the primary meaning 'east (direction)' instead of 'east-wind?' The colon might then refer to the light which has its beginning in the east and the spreads all over the earth?

791/25. Cf. 28:26, n. 566 and the article by W. Gerhardt, Jr., NUMEN 13 (1966), 128-143.

792/27 The literal meaning of 27b 'and to cause the coming forth (=sprouting forth) of grass,' is usually rejected in favor of emendations of מצא to צָמֵא 'thirsty (land)' (so e.g. Dhorme, 587; Pope, 253, cf. Is. 44:3) or מְצִיָּה 'desert' (e.g. Fohrer, 492) or צמה 'desert' (Tur-Sinai, 529). The literal translation provides an acceptable contrast to 'the desolate desert and is basically kept, rather than to resort to emendations.

793/28 Cf. n. 582 on 29:19 and J. T. Milik's suggestion that this verse could allude to the Ugaritic goddess Pidray (Rivista Biblica 6 (1958), 252-254; cf. Feinberg, 22; Pope, 253; UTG 1037).

794/31 Commentators never doubted that Job 9:9 and 38:31-32 referred to stars or constellations, but their identification was difficult (cf. now also Job 38:13.15). The most impressive and convincing study of these astronomical passages has been made by Driver (JTS 7 (1956), 1-11 and also JTS 4 (1953), 208-212, cf. n. 778 on 38:13.15). In his summary of his article he wrote: "The result of this discussion is the identification of eight other Hebrew astronomical terms; these are עיש = Hyades, כימה = Pleiades, כסיל = Orion, מַעֲדַנֹּת =(Pleiadum) chorus, מֹשְׁכֹת (Orionis) zona, מַזָּרֹת = 'Zodiac circle', מזלות = 'planets', חַדְרֵי תֵימָן ' circulus austrinus. Some of these explanations are old, whether they still enjoy favour or have been (as I think, wrongly) rejected; other are new and are offered for the consideration of Hebraists and astronomers alike." (10-11).
For details the article itself should be referred to but a brief summary is necessary:

כימה is usually explained from the root כים, cf. Arabic kâma II 'heped up,' kûmu(n) 'herd (of cattle), so Pleiades, (cf. German, Siebengestirn), cf. Greek description of the Pleiades as ὅτι πλείους ὁμοῦ κατὰ συναγωγήν εἰσι

כסיל 'thick, stout, clumsy,' expresses the same thought as Syr. ga(n)bārâ = Arbic jabbâru(n) 'giant,' the Aramaic נפילא 'giant,' i.e. Orion, cf. Greek σθένος Ὠαρίωνος
מעדנות, cf. Ugaritic ʿdn 'host (Krt:I.ii. 32,34, iv. 13) and Arabic ʿadânatu (n) 'company, party of men,' so a Hebrew מַעֲדֶנֶת 'company, group' could be assumed.
In Greek the Pleiades are described by ἄστρων αἰθέριοι χοροί

cf. Latin, Pleiadum chorus. "In other words, both מַעֲדַנֹּת and χορός or chorus mean the same thing, the company or group of stars of which the constellation of the Pleiades is formed." (3).

משכות , ancient and modern translators were equally at sea in trying to explain this word. Driver noting the parallel with מעדנת 'company,' and בנים 'satellites' explained it as "the stars or some of the stars composing the figure which Orion is supposed to represent. That is, according to classical mythology, a warrior carrying club and sword, wearing a lion's skin and girt about the waist with a belt composed of three stars (ζ ε δ Orionis). The Heb. מָשַׁךְ 'dragged, stretched out', and perhaps also grasped' (e.g. Jud. v. 15, Hos. vii. 5, Job xxiv. 22) is identical possibly with the Ugar. mtk 'grasped' and certainly with the Arab. masaka 'grasped', from which masakatu(n) 'bracelet, anklet; fetter' is derived as gripping the limb concerned; can then Heb.

מְשִׁכוֹת or perhaps rather מְשֶׁכֶת * (since a singular form is implied in three out of four ancient Vss.) have denoted the three stars across Orion's waist as a fetter or, as other wise described, a belt?" (3f.). Cf. the Greek ζώνη The Pleiads and Hyades and Orion are grouped together by the earliest classical writers as marking the changing of the seasons. Therefore Driver assumes that Job is not asked to make or unmake the constellations but rather "whether Job, like God, can control their supposed seasonal influences; can he prevent the Pleiads ushering in the spring or release Orion from heralding the onset of winter? ...God asks Job whether he can prevent their unleashing and so check the rains. Alternatively, he asks him whether he can undo Orion's belt and so deprive it of the power to exercise its proper function of bringing on the rains of autumn; for a warrior always had his girdle done up when he went out to battle (2 Sam. xx.8), while having the girdle undone was to be incapable of action (Isa. v. 27). In other words, God asks Job whether he can prevent the spring-rains and the coming of summer or bring the failure of the autumnal rains and hold back the winter." (4).
For the relationship of Orion and the Aqht legend see Gaster, Thespis, 321ff.

מַזָּרוֹת, Driver wrote: "That this word is derived from the √'ZR is an old Jewish assumption which is grammatically fully justified; for an original מַאֲזֶרֶת * may have become מַזֶּרֶת * exactly as מַאֲכֶלֶת has become מַכֶּלֶת 'food'

38:

from אָכַל 'ate'. The Heb. אזר 'girded', which comes from a common Semitic root, can then be the source of a derived מַאֲזֶרֶת *> מַזֶּרֶת * 'engirdling; girdle'; and this is a highly suitable name for the Zodiasal system. Indeed, this is called amonst other names ζώνη 'girdle' by the Greeks and minṭaqu-ʾlburji 'the engirdling of the palace' by the Arabs. The Zodiacal circle is a belt of the sky extending 8° on each side of the eliptic and comprising the apparent paths of the sun and the moon and the principle plants. That of the sun is divided into twelve signs or constellations, which played a great part in ancient astronomy and astrology, that of the moon into twenty-four or twenty-eight, representing the moon's daily motion. Which, if one is meant, is not clear; the solar Zodiac is the best known....Possibly the plural מַזָּרוֹת refers to both belts, although the singular pronominal suffix attached to בְּעִתּוֹ 'in its time' gives a hint of some doubt in regard to the precise sense intended." (5f.). It is now possible to explain מזרות as a Phoenician singular in -ot (so also Bl., 134, IV.3, 11 and Dahood, Psalms II, 21; cf. PNWSP, 33 on zur, 'flow'). And Driver continued: "The meaning then of the question 'canst thou bring forth' or make to shine the constellations of the Zodiacal circle in the season?' is 'canst thou make the Zodiacal stars rise and set at their proper times (as the year progresses)?'" (6). (n. 790 on 38:24, the divisions of the sun refer then to the Zodiac).

[795]/33 For שים 'put down in writing,' see Psalms II, 46; Dahood, Bib 47 (1966), 108-109; cf. Job 22:22, n. 469. The hap. leg. משטר is usually explained as related to the Akk. maštāru 'writing,' "The starry sky in Akkadian is termed šiṭir šamē or šiṭirty šamāmi, 'heavenly writing." Pope, 255). Note the special article by Tur-Sinai, "Shitir shame, die Himmelsschrift," Archiv Orientalny 17 (1949), 419-433 and in Halashon Wehasepher 2 (   ), 58-93, see Tur-Sinai, 532.

בארץ could be seen as contrasting לעב of v. 34, therefore 'in or from the earth,' the question seems to be, is Job able to know anything about the celestial movements and order, being just a human being, living on earth? Only if he were God, would he be able to command the celestial army.

[796]/34 For קול 'Voice, = Thunder,' and ל 'from' see the index.

797/35 ברק 'lightning,' cf. Job 20:25, Ugaritic brq (UTG 524; cf. Feinberg, 18).

798/36 For a full discussion of טחות and שכוי see the commentaries and especially Pope, 255f., who favors the identification of טחות with the Egyptian god of knowledge, Thoth, the Hermes of Egypt (cf. P. Boylan, "Thoth, the Hermes of Egypt," JPOS 2 (1922), 190-198; O Eissfeldt, Taautos und Sanchunjaton," Sitzungsbericht der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen Literatur und Kunst, 1922, No. 1), and שכוי with the Coptic name of the planet Mercury (souchi), "The all-knowing clever minded Toth-Taautos, inventor of the alphabet and founder of all knowledge, was identified with the Hermes-Mercury of the Greeks and Romans under the title Hermes Trismegistor/Trimaximus." (Pope, 256; cf. also Psalms II, 4 on Ps. 51:8). For a different interpretation cf. e.g. Driver, AJSL 52 (1935), 167.

799/37 The parallelism of מי־־יספר//מי־־ישכב should be respected, יספר is taken as a verb with most commentators, against Tur-Sinai, who took it as a noun שפר, 'bag, vessel,' cf. Akk. sapāru, 535, and Studia Theologica 1 (1948), 194). The use of the verb ספר in the meaning 'count, collect, enumerate, muster,' etc. is particularly well selected here. First God collects the clouds and then he is able to tilt 'the water-jars of heaven'. It is for this reason that the derivation of ספר from the Arabic سَفَرَ, 'disperse, send forth,' is rejected, as proposed by Driver (VTS 3 (1960), 92) and Guillaume (HAL IV, 16). On the motif 'Rain from bottles' in comparative religion, see Gaster, MLCOT, 800.
The wisdom of El is referred to in UT, 51:IV:41, 51:V:65, 'nt:V:38, cf. 126:IV:3 (cf. Fohrer, 509, n. 67).

800/38 For רגב 'stones,' see 21:33, n. 452, cf. also Ugaritic rgb (WUS 2490) and argb (UTG 337, cf. Hebrew אַרְגֹּב). The verse is explained as referring to a severe drought, cf. UT Baal III, iv, 12.

801/41 The dove and the raven are the polaric opposites of a clean and unclean animal. The verse apparently refers to God's mercy also for the unclean (cf. Cassuto, Genesis II, 107f.). For an explanation of תעה from Arabic تَغَى 'guffawed, mocked,' see Driver, AJSL 52 (1935), 167.

CHAPTER 39

802/1 יעל occurs also in Ugaritic (UTG 1129; Cf. Feinberg, 23). The pair חיל//ילד is attested once also in Ugaritic (in BH, 1:25, Held, *Rhetorical Questions*, 78).

803/2 The expression 'to count the months' is used of longevity or even immortality in Hebrew and Ugaritic literatures (noted by many scholars, cf. e.g. Pope, 259; Feinberg, 30; cf. UT, II.D.VI,28.29. cf. Job 3:6, 14:5, 21:21, Lev. 15:13.28, 25:8, Dt. 16:9.

804/3 The contested חבליהם usually equated to Arabic حبل 'to conceive,' حبل 'foetus,' fruit' (so e.g. Pope, 259; Dhorme, 598; Tur-Sinai, 540) has now been explained by Dahood, on the basis of a Ugaritic nuance, *hbl nšrm*,' a flock of eagles,' as 'flocks' (NWSPJ, 73; cf. UTG 832, cf. Hebrew חבל 'band, cord,' cf. 1. Sam. 10:5.10 and cf. Job 21:11 for a semantic equivalent). Driver related the word to Arabic *ḫabalu(n)*, 'embryo of a camel,' cf. *ḫabliša itêzib*, 'she deposits her unborn child' (*VTS* 3 (1955), 93).

805/4 The hap. leg. בר is usually related to Arabic بَرِّيَّة 'desert' (so e.g. Dhorme, 599; Tur-Sinai, 540; Pope, 259, who read it with v. 3).

806/6 משכנותיו, parallel to singular ביתו can now be explained as a plural name for a dwelling, which can also be taken as a singular (cf. Bl., 134, IV. 3, 12). Pope translated 'dwelling,' without an explanatory note (257).

807/7 קריה occurs with and without the י in Hebrew and Ugaritic (cf. Job 29:7; UTG 2278; Feinberg, 36).

808/8 אחר can indicate the object of the search (Cassuto, Exodus, 31, cf. Ex. 3:1).

809/9 רים, 'buffalo' (not 'unicorn,' KJV), occurs also in Ugaritic, *r'm* (UTG 2294). Pope commented: "In one of the Ugaritic myths of Baal (IV AB), the god takes his bow and goes [illegible]

(Lake Huleh) which teem with buffalo (*tk aḫ šmk mlat rumm*). Hunting this dangerous beast was a favorite sport of royalty. Tiglathpileser I killed a *rîmu* in Syria and Shalmaneser III and the beast portrayed among the items of tribute on his famous Black Obelisk. The great Ishtar Gateway of Babylon depicts the mighty beast in glaze. In Akkadian metaphor, as in the OT, the *rîmy* represents power (cf. Num xxiii 22, xxiv 8; Ps. xxii 21, xxix 6, xcii 10; Isa xxxiv 7). Cf. A. H. Godbey, "The Unicorn in the Old Testament," *AJSL* 56 (1939), 256-96." (Pope, 260). And Dhorme noted: "...the רֵים or רְאֵם , which corresponds to the Assyrian *rêmu*, the ideogram of which is composed of the sign 'ox' and the sign 'mountain', to denote the wild ox, the buffalo." (601). Cf. also Fohrer, 513, n. 84. For the double rhetorical question in Job 39:9.10.26-27 cf. Held, *Rhetorical questions*, 72, n. 18.

[810]/10 The difficulty of the MT (see the commentaries) which literally means, 'the wild ox in the furrow of his cord,' has apparently been solved by Dahood. He noted the collocation, *ʿm tlm ǵṣr arṣ,* 'toward the furrows of the fertile earth,' in UT, 51:VII:4, and equated *ǵṣr* with the Arabic *ǵaḍira* 'to be fertile,' ample' (cf. UTG 1982, cf. Arabic غَضْرَاء 'fertile land), referring to Jds. 18:7, Prov. 30:16, where the same root is found. Since עבה does mean 'to be fat, thick,' and מעבה האדמה in 1.K. 7:46 means 'fertile ground,' he concluded that תלם עבת could be the semantic equivalent of *tlm ǵṣr arṣ*. For the second colon he referred to UT, 62:5, k'mq ttlt bmt, 'she plows her back like a valley.' The suffix of עבתו be read as the conjunction with the second colon.

[811]/10 R. B. Y. Scott has studied and proposed several secondary meanings of אחר , 'at, with, together with, beside,' in *JTS* 50 (1949), 178-179, which may be much more appropriate here than 'after,' cf. the use of אליו in v. 11.

[812]/11 The meaning 'order, arrange,' for עדב II, could very well apply also for this verse (cf. v. 14, see the index).

[813]/13 Dhorme has accomplished the feat to read and interpret this *crux interpretum* without resorting to emendations (but cf. the other commentaries). The hap. leg. רננים he related to רנן 'to be jubilant, to sing' (as most other commentators, cf. 38:7) and noted that "...

the Arabs give the description 'song' to the cry of the female ostrich and in this way differentiate it from the shrill clamours of the male. Saʿadia translated literally as صرقين 'the singers'." (603). The niphal נעלסה of נלס (cf. 20:18 and עלז, עלץ and also v.18 and Prov. 7:18) means 'to be gay, merry.' In explaining the second colon he referred to "Ezek 17:3, where the description of the eagle comprises in turn הַכְּנָפַיִם 'the two wings', הָאֵבֶר 'the plumage', הַנּוֹצָה 'the pinions'. I Assyrian likewise the word *kappu* 'wing' (כנף) is associated with *abru* 'feather' (אבר, אברה), and *nāṣu* 'pinions' (נוצה);" (604). חסידה he took as an epithet of אברה, so 'gracious plumage,' and אם as אֵם 'mother,' "used as a feminine in the sense of the Arabic *abû* 'father', with the connotation that what is referred to 'possesses' a certain object or quality, etc." (604). The verse then makes perfect sense.

814/14 On the basis of Ugaritic *ʿdb* 'to place, set' (UTG 1818) Dahood proposed this meaning for several passages in the Bible including this one (*JBL* 78 (1959), 303-309, esp. 307; see the index). This translation is now accepted by Pope, who added the comment: "The ostrich does not really abandon its nest. The hen and the cock take regular turns brooding, the cock taking his turn at sundown and during the night when his darker plumage makes him less conspicious than the hen; cf. Annie Martin, *Home Life on an Ostrich Farm* (1890), 117." (Pope, 260f.).
For a list of the occurrences of the pair ארץ//עפר in Hebrew and Ugaritic see Gevirtz, *JNES* 20 (1961), 43, cf. Job 14:8).

815/16 Dahood related פחד to Ugaritic *pḫd* 'flock' (NWSPJ, 74, where he also quoted UT, 2 Aqht:V:17, *imr bpḫd*, 'a lamb from the flock' (n. 102, On *paḫad* in Gen. 31,42, see W. F. Albright, *From the Stone Age to Christianity* (Baltimore: 1940) 188f., 327). Cf. UTG 2035.

816/17 Blommerde took the ב of בבינה as partitive, 'he apportioned her no part of understanding' = 'no understanding at all.' (Bl., 135, VI.1.C, 19).
Dahood suggested that the problematic השה may now be derived from נָשָׁה, 'lend,' and taking the negative of the second colon as doing double duty also for the first could translate: 'For God did not lend her wisdom, and gave her no share in understanding.' (HUL VII, 337f.).

Pope commented: "This judgment on the ostrich's intelligence is understandable, even if not entirely fair in comparison with other creatures." After quoting some classical sources he continued: "Among the Arabs the stupidity of the ostrich is proverbial, *ʾaḥmaq min en-na ʿāme*, 'more stupid than the ostrich.' (Cf. B. Laufer, "Ostrich Egg-shell Cups...," 26f.; F. Rosenthal, *A History of Muslim Historiography*, 1952, 254.) The peculiarities of this amazing bird are elaborated in order to suggest that, in spite of its stupidity, God looks after it and gives it speed greater even than that of a horse." (Pope, 262).

817/18 The root רכב is used but twice in Job, 30:22 and 39:18, while it occurs quite frequently in Ugaritic (UTG 2331; Cf. Feinberg, 38).

818/19 The hap. leg. רעמה is now usually explained from רעם 'thunder, tremble' (cf. Ezek. 27:35, Job 37:4.5, 26:14) as a metaphor for the 'mane' of a horse (cf. Ugaritic *rʿm*, thunder' UTG 2342 and Greek φόβη 'mane' and φόβος 'fear' from φέβομαι 'to be afraid, to tremble,' so e.g. Dhorme, 207 and Pope, 262f.).

819/21 The best translation is now by Blommerde. He accepted the suggestion by Ugaritic scholars to take עמק in the Ugaritic sense, *ʿmq* II, 'strength' (cf. UTG 1874; Gordon, *Ugaritic Grammar*, 105; Driver, CML, 142; J. Reider, *VT* 2 (1952), 129; Albright, *VTS* 3 (1955), 14 and CBQ 7 (1945), 26: Jirku, *FF* 32 (1958), 211-212; Gray, Legacy, 40, n.7; Feinberg, 32; Dahood, *Bib* 40 (1959), 166, also accepted by Pope, 263, but rejected by Fohrer, 494, on the basis that this would be the only occurrence of this meaning in Hebrew). He also retained the final ו of יחפרו as the old indicative ending, *-u* which may have been retained for metrical reasons (Bl., 135, V.4, 15) and translated the second colon as a temporal/conditional clause, without the morphological indicator (Bl., VIII.2.A-b, 34).

820/22 Dahood suggested the meaning 'pack of dogs' for פחד for this and other biblical passages (UTG 2035, cf. UHP, 69, see the index), but occurring between נשק 'armory, weapons' and חרב 'sword,' it could refer to the weapon and sword carriers, namely the soldiers, troops.

821/23 The hap. leg. תרנה has been explained as an energetic singular, תָּרְנֶּה, from the root רנן by Dahood (NWSPJ, 74, cf. Prov. 1:20, 8:3, and the other energetic forms in Job, cf. the index; accepted now by Pope, 263 and Bl., 135, V.5, 15, who also noted that the verse, thus vocalized counts seven syllables in each colon).

822/23 The כידון (cf. 41:21 and Josh. 8:18.26, 1.Sam. 17:6.45, Jer. 6:23, 50:42) is apparently not a 'javelin,' but a scimitar, a sickle-shaped sword, sharp on the outside and used like a machete, as proposed by G. Molin, in his article "What is a KIDON?" JSS I (1956), 334-337 and also by K. G. Kuhn, "Beitrage zum Verstandnis der Kriegsrolle von Qumran," TLZ 81 (1956). cols. 25f (accepted by Fohrer, 494, but not by Pope, 258). Josh. 8:18.26 makes it quite clear that a scimitar could be used to give a signal, flashing in the sunlight. For the sword or scimitar of Baal see the illustration in Albright, BASOR, 56 (1934), 7-8.

823/24 לא־יאמין is understood, with Dhorme (609) in the sense 'does not stand still,' on the basis of the primary meaning of אמן 'to be firm,' followed by כי, introducing an adverbial clause.

824/25 בדי of בדי־שפר has been related to Ugaritic bd, 'song' (UTG 444) by Pope (263; accepted by Dahood, UHP, 53). Blommerde listed this possibility, while apparently preferring to read בדי as standing for מדי 'as often as (the trumpet) sounds' (Bl., 136, VI.1.A, 19). Because of קול שופר in the previous verse, Pope's translation is accepted. Cf. also the suggestion by I. Eitan to relate בדי to the Arabic رَوِيّ 'a noise, a roar' (A Contribution, 36f.)

825/27 וכי is usually overlooked by the commentators and so is the suggestion by J. Reider (VT 4 (1954), 294), who related it to Arabic كى 'pelican.' The LXX translated 'vulture,' and the Syriac version 'ibis.' The chiastic parallelism of כי//נשר seems to support this suggestion.

826/28 Blommerde recognized the ו of ומצודה as the existential (emphatic) waw (Bl., 136, VII.3.B, 29) and translated 'his redoubt,' on the basis of (an extension of) the idiom of double duty suffix (Bl., III.6, 10), with the subject of ישכן and יתלנן supplying the determination of מצודה

827/29 The difficulty of למרחיק (see the commentaries) can now be solved on the basis of Northwest Semitic grammar. Blommerde recognized the parallel משש and למרחיק, took the ל in the meaning 'from' (Bl., 136, VI.2.B, 21) and explained למ... as a 'heaping up of prepositions,' referring also to Phoenician, where this feature is typical (Friedrich, Grammatik, § 253, 116-117).

CHAPTER 40

828/7 Gordon agreed with his gifted student L. Manross to interpret the contest between God and Job as reflecting the belt-wrestling ordeal (UL, 134, where he also discussed other Near Eastern parallels), but this was denied by H. L. Ginsberg (*JAOS* 70 (1950), 158).

829/10 Job is challenged to the impossible task of becoming God. Only then would he be able to keep the powers of the underworld under control. Verses 11-13 apparently speak of the supernatural 'Wicked Ones' and not just of earthly criminals, of the beings of the underworld which bring about sicknesses and finally death. Only God can control them and keep them in the underworld, ready for his command.
The poet thus introduces, in a general way, his two chapters on the two specific aspects of the underworld, Behemoth and Leviathan, or the two terms may refer to one fact alone, i.e. death.

830/11 Cf. n. 829.

831/12 This problematic verse has now been satisfactorily explained by Dahood. He interpreted the hap. leg. והדך as the defectively spelled וְהוֹדְךָ 'and your splendor.' There are many orthographic peculiarities in the text of Job and defective spelling is not unusual (cf. e.g. the spelling of עוד in Job 1:16.17, but עד in v. 18; for new examples see Dahood, "The Phoenician Contribution to Biblical Wisdom Literature," *The Centennial Volume of The American University of Beirut* (Beirut 1968). He also referred to Phoenician, where defective spelling is normal and to the Phoenician personal name *ʿṭhd,* comparing it with Ps. 104:1-2, "You are clothed with splendor and majesty, Who is robed with the sun as his mantle.") Then he noted that such an interpretation of הדך has the advantage of restoring the work play with אודך 'Then I too will praise you,' in v. 14, and that this verse begins with the imperative ראה followed by תַּחְתֵּם, vocalized as a hiphil jussive, just as in v. 10, where the imperative עדה is followed by the jussive תלבש .

The final ם of תחתם he explained as either the third person plural suffix or as the enclitic mem. The verb is also used in 7:14, 31:34, 33:15.
The pair גאה//רשעים parallel to עפר//טמון in v. 13 could refer to creatures of the underworld, rather than to earthly criminals.

832/13 עפר and טמון are both metaphors for the underworld. Note that the verse begins with טמנם and ends with טמון. The use of the verbs טמן, 'hide, conceal,' and חבש, 'bind, hold, lock up, imprison,' seems to indicate that the poet did not have human beings in mind, but powerful creatures, which not even God destroyed completely, but keeps locked up securely until he needs them for his purpose.
Dahood considers this verse now as an allusion to the motif of Sheol as an assembly, HUL VII, 348, cf. 30:23. Cf. also Tromp, 46 for טמון, 'the Hidden Place,' and Pope, 265, 'infernal crypt.'

833/15 The famous and often discussed word בהמות still defies a satisfactory explanation (for a full discussion of the different interpretations and the large literature on this word, see the commentaries).
The interpretation from a hypothetical, non-existent Egyptian word, p3-ỉḥ-mw, supposedly meaning 'water-ox,' hippopotamus,' (cf. KB, 111), accepted by some scholars (e.g. Fohrer, 522) has no basis and is rejected by others (e.g. Tur-Sinai, 556f., Dhorme, 619, Pope, 268f.) The best comment on בהמות is now by Pope (268f.). He explained בהמות as an intensive plural or plural of majesty, from the common word בהמה 'beast, cattle' (so also e.g. Dhorme, 619), 'the Beast, par excellence' (268, cf. Psalms II, 194 on בהמות in Ps.73:22). The verbs, used in this passage, are all third person masculine singular, indicating that one beast is meant. The apparent plural ending, could therefore just as well be explained as a Phoenician singular ending in -ot (suggested also by Bl., 137, IV. 3, 11, cf. Job 38:32). Accepting these grammatical explanations the real struggle for the identification of this 'Beast,' par excellence, begins.
Tur-Sinai rejected all mythological explanations of בהמות and he translated: 'Behold, here are the beasts which I made with thee, (all) that eateth grass as cattle.' (556f.), interpreting vs 16-24 as referring to Leviathan. Retaining a mythological interpretation of בהמות, verses 15-24

could indeed refer to Leviathan, with בהמות being another name of Leviathan, 'the Beast.' On the other hand, as Pope observed, the Ugaritic text, UT ʿnt III:41 (but cf. Gray, Legacy, 47), in which Anat boasts of having conquered a bovine creature (*ʿgl il ʿtk*, 'the ferocious bullock of El, or 'the monstrous ferocious bullock,' reading il as a superlative, cf. D. W. Thomas, *VT* 3 (1953), 209-224), together with Leviathan could indicate that בהמות would be a creature different from Leviathan. But one could also ask if the Ugaritic text could not refer to one creature alone?

Pope then goes on to paraphrase another Ugaritic text. In it El sets out to kill Baal. He ordered his maid-servants to give birth to bovine creatures (*aklm*, 'Eaters,' and *ʿqqm*, 'Devourers), when Baal tries to hunt them, he himself is trapped and felled by them in the miry swamp, with fever racking his body. With Baal out of action, the inevitable period of infertility follows. On the basis of this Ugaritic text Pope goes on to say: "We venture to suggest here, pending further study, that the monstrous bullock of the Ugaritic myths and Behemoth are both connected with the Summero-Akkadian 'bull of heaven' slain by Gilgamesh and Enkidu in the Gilgamesh Epic (ANET, 83-85). While nothing is said in the Gilgamesh Epic of the Bull of Heaven having an anthropoid face (as in the Ugaritic characterization of the Eaters of Devourers cited above) still the frequent occurrence of bearded human-faced bulls in Mesopotamian glyptic art from Early Dynastic Times on (cf., e.g., A. Moortgat, *Vordesasiatische Rollsiegel*, Pls. 23-26, and E. Porada and B. Buchanan, *Corpus of Ancient Near Eastern Seals*, 1948, I, Pls. IX-X (Nos. 53, 56, 57, 60) and XXII XXVI), often in combat with a hero, suggest a connection of this figure with the Bull of Heaven in the Gilgamesh Epic and the bovine monsters with the face of Baal in the Ugaritic myths." (270).

He also noted (as all other commentators) that v. 15c is the only reference to a herbivorous character and vs. 21-23 to an equatic or amphibious character of בהמות

But the reference to lotus, reeds and willows in vs. 21-23 does not exclude the bovine character of בהמות

Baal's hunting ground was a miry swamp, apparently Lake Huleh, which teemed with buffalo (cf. Job 39:9a, n. 809). In Ps. 68:31, 'the beasts of the reeds, the herd of buffalo' the word אברים is the same as the Ugaritic *ibrm* (UTG 39 cf. Psalms II, 150; UT, 76:III:21-22 and 76:II:9) the beasts which overpowered Baal.

A relationship of בהמות to the creatures in the Ugaritic text is therefore plausible. But it is still not clear if

40:

the poet wanted to refer to two creatures, or to only one, namely Leviathan, whom he introduces with the general term, 'the Beast,' first, then revealing his real name, 'Leviathan."

For another possibility see n. 219.

עמך is best explained with Blommerde, 'as well as you, ' (Bl., 137, VI.5.C, 25, for , 'as, like').

[834]/16 Physical strength and sexual power is thought to reside in the loins (cf. Nah.2:2, Prov. 31:17) and to damage the loins means to weaken or render helpless (cf. Dt. 33:11, Ps. 69:24, and the story of Jacob at Pniel, Gen. 32:32, commonly recognized by scholars, cf. Pope, 271).
Note the parallel of כח with אנו 'sexual, generative power' (cf. Job 20:10, 18:7). The hap. leg. שריר is usually related to the Aramaic שרר 'to be firm, hard,' and the Hebrew שררות 'firmness, stubbornness (only in the book of Deuteronomy, together always with לב), as referring to either the hardness, masses of the belly (so e.g. Pope, 266; Tur-Sinai, 559) or to the muscles (so e.g. Fohrer, 521; Dhorme, 620). Guillaume suggested a relationship with Arabic سِرٌّ 'middle, low part,' pl أسارير and noted that LXX and the Vulgate read 'naval,' Arabic سُرٌّ (HAL III, 9) (cf. Ezek. 16:4, Cant. 7:3), but this is opposed by Dhorme (620) and Tur-Sinai (559). It may be possible to see a relationship of שריר in the meaning 'muscles,' with the following זנבו 'tail,' in v. 17., noting the sexual connotation.

[835]/17 Note that חפץ II and פחד III are hap. leg. and שרג occurs only once more in Lam. 1:14.
חפץ may have originally meant 'to make taut, stiffen,' and then 'to will,' tension of the will (so Dhorme, 620). Dahood translated יחפץ of Ps. 37:23, 'who makes sure,' Psalms I, 230f. Guillaume related the word to Arabic خَصِيفٌ 'firm, strong, compact' (HAL IV, 5) and he translated: 'His tail is rigid as a cedar, The sinews of his thigs are closely knit.' (AnLeeds, 4 (1964), 37).
פחדו , parallel with זנבו has been taken as 'testicles,' by the Targum and Vulgate, while in Syriac and Arabic it can mean 'thigh,' which can be a euphemism for 'testicles' (Dhorme, 620). For the sexual connotations cf. also n. 834.

[836]/18 On אפיקי 'tubes, bars,' cf. Pope, EUT, 62.79. The hap. leg. מטיל is usually related to Arabic matala,

'to work, forge iron, flatten, laminate,' mattal, 'plate-metal-worker,' (Tur-Sinai, 560; Dhorme, 621).

837/19 The reading and interpretation of this verse is quite diverse (see the commentaries). It is suggested here, that a mythological interpretation of חרב 'Devastation' and not 'Sword,' a name for death (see the index), may solve the difficulties. ראשית can be used in a temporal meaning (cf. Job 8:7) or refer to the creation by God. Just as 'Wisdom' (Prov. 8:22), so also 'Behemoth,' 'the Devastation' from God,' i.e. 'Death,' was one of the prime creations of God. Opinions on the interpretation of דרכי are divided. Dahood proposed to use the meaning 'power,' here (TS 13 (1952), 593f., cf. I. B. Bauer, VD (1957), 222-227), but this suggestion was not accepted by Fohrer (522) and Pope (272). Fohrer referred to H. Zirker's article, "דרך=potentia?" BZ (1958), 291-294, who pointed out that דרך points to the dignity and position of a ruler, and Fohrer compared Jer. 12:1, Ps. 37:7, 2. Chr. 13:22, 28:26, where דרך designates the ways and deeds of men and in Ezek. 18:25, Hos. 14:10, of God. But these objections do not seem strong enough to deny a translation 'power,' for דרך here. Pope concludes his remarks on this verse by writing: "...the natural implication of the present line is that Behemoth was a special creation of God (El). This appears to be the strongest point in favor of the mythological interpretation." (Pope, 272).
The participle העשו, 'who made him,' is problematic, but can easily be explained as 'the one who made him,' = 'His Maker,' note the chiastic parallelism with אל, cf. עשני in 31:15, 31:22 and עשהו in 4:17.
For יגש cf. נגש in the meaning 'drive to work,' in Ex. 5:6, etc., and Job 3:18 (KB, 594).
For quite a different interpretation of 19c, see Guillaume, AnLeeds 4 (1964), 38f.
Tur-Sinai translated: 'who made him, that he might fetch his sword,' and he commented: "Leviathan was thus God's servant and weapon-bearer, so that his name has the sense of lamutânu, in Babylonian pronunciation lawutânu or laʾutânu, lâtunu (whence Ugaritic לתן for לויתן): 'servant'." (560).

838/20 The verse had to suffer many emendations (see the commentaries), but none are necessary.
לו, parallel to שם, refers to חרב 'the Devastation,' = death, of v. 19, and שם can again be explained as a reference to the underworld 'There,' (see the index).

בול occurs only once more in Is. 44:19, and is related to Akk. bûlu, 'cattle, herd,' našû bilta, 'to bring tribute,' cf. Hebrew ובל, יבל, bring.' therefore, 'tribute, produce' (e.g. Dhorme, 622; Pope, 273, but not 'dry wood,' so Fohrer 522). The verse then states that everything falls into the power of 'the Devastation,' = death, and ends up in the underworld, 'There.' Again for a different translation cf. Guillaume, AnLeeds, 4 (1964), 39.

839/21 For the pairing of תחת ... ב cf. UT 2 Aqht:V:6-7, yṯb bap tǵr tḥt adrm dbgrn, 'He sits at the edge of the gate, among the nobles who are on the threshing floor,' (Psalms II, 331, on Ps. 91:4, cf. Is. 10:16, 57:5). For a different interpretation of צאלים see Guilluame, AnLeeds, 4 (1964), 39.

840/23 The verse has suffered many emendations (see the commentaries). הן can now be confidently taken in the meaning 'if' (Bl., 137, VII,2, 28, see index).
The problematic יעשק is best taken as a passive qal, with Blommerde (Bl., 137, V.7, 16).
Admittedly, this verse seems to be overlong, but יבטח parallel to לא-יחפוז should not be omitted (so e.g. Pope, 274).
On the occurrence of the word ירדן Pope commented: "If the poet had in mind the marshy country in the vicinity of Lake Huleh (the cane brakes of Samak; aḫ šmk of Ugaritic; yammā dĕsamĕḵā of the Talmud; limnē Semechonitis of Josephus), then the Jordan may be taken literally. This is not to say that Behemoth is an ordinary buffalo wallowing in the swamps of the Upper Jordan. Even in depicting a mythological creature, the poet may and must use figures from the world familiar to him." (Pope, 275).
For the reading of ירדן in Ps. 42:7 as 'the land of descent' cf. Psalms I, 258 and Tromp, 145. Should this explanation of ירדן be correct it could prove valuable also for this passage. The parallel נהר, 'river' would then be the only occurrence of נהר, 'the River,' referring to Yam, in the book of Job. The occurrence of ירדן as 'the land of descent' would not be surprising in the light of the use of ירד in 7:9 and 17:16.

841/24 For the emendations see the commentaries. It has not as yet been explained satisfactorily, how the beast could be caught with his eyes. It may be possible that בעיניו in parallel with במוקשים could also refer to some kind of fishing implement.
מוקשים 'trap, snar,' (cf. 34:7) is often emended to

בְּקְמוֹשִׁים 'thorns' (e.g. Dhorme, 625; Pope, 275). Fohrer proposed a most interesting solution. Adding מי־הוא (as most commentators) he translated: '(Wer ist's), der ihm in die Augen greifen, ihm in der Falle die Nase durchbohren will?' = '(who is it), who will reach into his eyes, pierce him the nose in the trap? (Fohrer, 522).
אף can now be translated 'his nose,' on the basis that in Canaanite and Hebrew poetry no suffix is required with names of parts of the body (Psalms II, 45, cf. Psalms I, 89. 95.184.271.284, cf. Lam. 2:3, 3:43, Ps. 77:10, 89:4, cf. also Bl., 137, III.7, 10, who added that the suffix of עיניו could also do double duty for אף cf. Bl., III.6, 10).
There may be another solution. V. 23 spoke of the utter confidence of the beast, even in times of surging waters, which are quite dangerous to animals and men. If ב of בעיניו and במוקשים could be taken in the meaning 'from,' the following translation would result: 'From his eyes he shakes it (the waters of the river) off, From the snares strikes loose his nose.'
The meaning of the verse would be; one cannot do anything to the beast, to death. He is always in control.

842/25 While Fohrer allows a mythological interpretation of Leviathan for some passages in Job (cf. Job 3:8, 7:12, 9:13, 26:12f, 38:8ff) and the rest of the Bible (cf. esp. Is. 27:1, 51:9f. Ps. 74:14, 89:10f) and lists the important literature, dealing with Leviathan (cf. 119, n. 17, n. 18, n. 19, n. 20, n. 21, where he refers to UT, 67:I:1-3 with the expressions ltn, 'Lotan (Leviathan),' bṯn brḫ, 'fluchtige Schlange,' bṯn ʿqltn, 'gewundene Schlange,' šljṭ sbʿt rašm, die strake mit sieben Haupt ern,' and also to 49:VI:19, 1.Aqht:223, 1.Aqht:VI:14, ʿnt:III:38; 523, n. 4; 528, n. 2) he denies such an interpretation for this verse and Ps. 104:26.
While most other commentators prefer the mythological interpretation (so e.g. Dhorme, 625; Tur-Sinai, 563; Pope, 276) Pope's comments are especially important. Noting the other biblical passages in which Leviathan is mentioned (Job 3:8, Is. 27:1, Ps. 74:12-14, Ps. 104:26) he quoted two Ugartic texts (UT 67:I:1 and ʿnt:III:35-43.
cf. UTG 1400, UT, 67:I:1; WUS 1487, 'mythisches Tier') related Leviathan to the Ugaritic tnn, 'dragon' (cf. UTG 2575, "The fact that people bore the names of evil spirits such as tnn & mt (note עזמות) indicate that the latter were worshipped or at least propitiated;" WUS 2781, 'mythisches Tierungeheuer,' cf. Hebrew תַּנִּין, תַּנִּים, 'sea-monster,' dragon,') and Ugaritic bṯn/bšn (cf. UTG 546;

WUS 611, cf. Hebrew נחש, 'serpent') mentioned Mesopotamian seals depicting a seven-headed dragon (cf. ANEP, 691.671) and then he stated: "The supernatural character of Leviathan is abundantly clear from the data cited above. The Ugaritic myths, dating from the middle of the second millennium B.C., or earlier, show that the biblical allusions preserve bits and pieces of a complex and highly developed mythology. If the author of the present composition wished merely to exercise his poetic abilities on the subject of the power and ferocity of the crocodile, he surpasses his goal at the start with the use of the term Leviathan. The poem it is true, does not mention multiple heads of the monster, but there are other features which indicate that Leviathan is more than an ordinary crocodile, whether of the Nile or the streams of Palestine. The OT never mentions crocodiles,...The fact that many modern critics, in spite of the term Leviathan, understand the poem as the description of a crocodile indicates that there is some basis for this view. The mythological elements are ignored or passed over as hyperbole. The NOTES on the verses that follow will emphasize the mythological elements." (Pope, 277f.). Pope's position is accepted.

843/27 Pope's comment is important: "We do not know of any episode in which Leviathan begs for mercy. However in the Ugaritic myth which tells of Baal's defeat of the Sea-god, the goddess Astarte does intervene on behalf of the fallen Sea-god and rebukes Baal and shames him into making the Sea captive rather than completely anhilating him (cf. ANET, 131a)." (Pope, 279).

844/28 עבד עולם has been compared with I.KRT: 126-127, (cf. Krt:55. 177.271), qḥ...wʿb ʿlm, 'take as permanent (eternal) slave,' by many scholars (e.g. ULex, 97; Feinberg, 30, who also referred to I.Krt;135-140. 284-285 and to Dt. 15:17, 1.Sam. 27:12; Cassuto, Dissertations in honorem Dr. Eduardi Mahler, 54; UTG 1801, 'permanent slave,' against WUS 2035, ʿlm, 'kundig, wohlunterrichtet,' and 'kundige Sklaven;' Ginsberg, BASOR, Suppl. 2-3, 36; Driver, CML, 31; Pope, 279; ANET, 138b.145). Dahood commented: "In UT, 67:19-20 the elements of the composite expressions ʿbd ʿlm are distributed over the successive cola, ʿbdk an wdʿlmk, "Your slave am I, and the son of your eternity" (literal translation)." (HUL VII, 345, Cf. Dt. 15:17 and 1. Sam. 27:12.
Does this verse not suggest a mythological interpretation of Leviathan? Job seems to be asked a double question,

are you able to conquer Leviathan, and on top of it, are you able to keep him as your slave for all time to come? The answer is of course no. Job can neither conquer Leviathan, i.e. death, nor can he, as a finite human being, make him an eternal slave, i.e. have death serve Job, instead of destroying him.

845/29 Again opinions differ on the interpretation of this verse. Most scholars agree that the reference is to the fact that doves and sparrows were favorite playthings for children in the Near East (so e.g. Pope, 279; Fohrer, 529; Dhorme, 627, who also cited classical examples from Catullus and Plautus). While Tur-Sinai disagrees and interpreted the verses as referring to the chase of Leviathan, which then is handed over to the maid servants so they might prepare him for dinner. The most interesting interpretation though, comes from D. W. Thomas, who understood לנערותיך as a corruption of a required parallel to כצפור He wrote: "The suggestion I have to make is that this suspect word itself conceals the parallel word required. In Arabic نُغَر , fem. نُغَرَة means 'a species of sparrows, young sparrows,' and this is the meaning which, it may be supposed, belongs to נעריתיך . If we may postulate a Hebrew word נערה/ נֹעַר// 'sparrow' צפור , which, like the Arabic عُصْفُور can mean 'sparrow', how is לנערותיך of M. T. to be explained? First, it may be suggested that the letters יך are dittography of יכ in יִכְרוּ in verse 30; and secondly, that the original reading here was (-ית, -ה) כנער , and that, when the true meaning of נֹעַר , 'sparrow' was lost....lost, the preposition כ was changed to ל in an attempt to give some kind of sense where no other seemed plain, perhaps with Prov. xxvii 27 in mind." ..."The verse will then have originally read: הַתְשַׂחֶק־בּוֹ כַּצִּפּוֹר וְתִקְשְׁרֶנּוּ כַּנֹּעַר(ָה, -ית) 'Canst thou play with him as with a bird (sparrow)? Or canst thou tie him with a string like a young sparrow (young sparrows)?'" (VT 14 (1964), 115-116). Thomas may be correct, but too many changes of the text are required to achieve this translation, therefore the traditional version is retained, until further evidence is available.

846/30 The parallelism כנענים//חברים is highly interesting, both terms refer apparently to some type of merchant. Cf. esp. the bt ḫbr in Krt I:82.173, which probably means 'store-house, community-house, granary, storage-pit' (cf. Ginsberg, *BASOR*, Suppl. 2-3, 15.18; cf. UTG 924; Gray, *The KRT Text*, 12:15; Tur-Sinai, 565; Pope, 279; Fohrer, 526). B. Maisler, discussing the Near Eastern parallels of these terms wrote: "The חברים of the above mentioned passage in Job, which are probably equivalent to כנענים obviously come from current Canaanite usage. It follow that they were the heads and the members of the trading companies-a class of great importance and influence, particularly in the Phoenician coastal towns. Since Phoenicia becamse the center of highly developed purple industry, and purple was the main export of the Phoenician traders, it follows that **kinaʿ* (*knaʿ*), *kinaḫḫu* in Nuzi Accadian, received the connotation of 'merchandise par excellence of the Canaanites,' i.e. 'red purple,' whereas the Canaanites themselves called it *ʾargamânu*, as known from Ugaritic and Hebrew." (*BASOR* 102 (1946), 10f.).

^{847}/32 Only God can handle Leviathan, not man. Only God is victorious in his battle with Leviathan, i.e. death, not man, because God created both, man and the power of death. Only God can continually use Leviathan, i.e. death, for his purposes, not so man. Man, in his battle against death, will certainly succumb to death.

CHAPTER 41

847/1 For verses 1-3 Pope's comment is appropriate: "These lines are difficult and it is apparent that the text has suffered some sabotage intended to obscure gross pagan mythological allusions. For the difficulties and the numerous emendations proposed, cf. *ICC*, Vol. II, 335ff." (Pope, 281; cf. the other commentaries).
The suggested translation is accomplished without any emendation. Pope read the preposition אל as the proper name of God, but suggested to read the plural אל(י)ם, changing therefore also the verb to a plural, because, "To leave the text unaltered would brand only El (God) as a coward, whereas all the gods (with exception of the heroes Marduk in the Mesopotamian and Baal in the Ugaritic myth) were intimidated."
(Pope, 282; cf. ANET, 64, lines 86-91; cf. EUT, 27; for the reading of the preposition as the name of god see the index).
מראיו, usually translated 'at the sight of him (so e.g. Pope, 280 Dhorme, 630), was related to Aramaic מרא "lord,' master,' by Tur-Sinai, 567).
But the root *mrʾ* I, 'to command, cf. *mrum*, 'commanders,' occurs also in Ugaritic (UTG 1543, see the index).
The verse denies any fear on the part of God before his creature, Leviathan, =death.

848/2 It is suggested that the problems of this verse may be solved as follows:
לא and כי could both be the emphatic ל and כ respectively. יעירנו, usually taken from עור 'stir, awaken,' could be related to Ugaritic *ǵr* III, 'groan, mooing, lowing (of Leviathan!)(UTG 1985, see the index).
Guillaume suggested that אכזר could be related to Arabic كَزٌّ 'impotent, contemptible,' (HAL IV, 16; cf. *AnLeeds* 4 (1964), 40). For מי־הוא cf. מי־זה in Ps. 24:8 and 25:12 and מי־הוא in Ps. 24:10 (Bl., 137; Psalms I, 153).
It is not necessary to take the final י of לפני as a suffix of the third person (so Dahood, *Or* 32 (1963), 499; Psalms I, 11.115 and esp. 168; accepted by Bl., 137, III.1, 8). For direct oration without the proper introduction cf. Driver, CML, 132, n.5.

849/3 The suggested translation is a literal translation (but see the commentaries). It is not necessary to explain the suffixes of הקדימני and לי as the suffix of the third person (Psalms I, 11; accepted by Bl., 138, III.1, 8). Blommerde suggested to read הקדימני as an energetic form (138, cf. 9:19, 24:15) and the ו of ואשלם as *waw apodoseos* (138, VII.3.A, 28) and תחת כל השמים as a relative clause without a pronoun, as the subject of the second colon (138, VIII.1, 34), he translated: 'Whomsoever dares to aproach him, I shall reward, What is under all the heavens shall be his.' (Bl., 138).

850/4 The verse is quite problematic (for the various emendations see the commentaries). Two important proposals for a better reading have been made recently. J. Huesman, noting the normal use of the finite function of the infinitive absolute in Phoenician, Ugaritic and Amarna Akkadian, followed a recommendation by Albright, and seeing the need for a balance forלא אחריש suggested to read ודבר as an infinitive absolute,וְדַבֵּר and he translated: 'I will not keep silence concerning his limbs, but I will make mention of...' (*Bib* 37 (1956), 292). The other proposal was made by Pope. He interpreted בדיו not as 'his parts, members,' but as 'his boastings,' as in Job 11:3, cf. Is. 16:6, 46:25, 57:13, Jer. 48:30, 50:36. According to him "The use in Isa xliv 25 shows clearly the association of the word with heathern incantations. In the Ugaritic texts the root is used as a verb and as a noun with the meaning 'sing,' 'song.'" (Pope, 283; cf. UTG 444). But the most important contribution Pope made with his suggestion for the understanding of חין . He wrote: "The real impediment to understanding of the text is the word *ḥyn* in the second line which is regularly explained as an anomalous form of the noun *ḥen*, 'grace, favor,' The Masoretic vocalization of the word is passing strange. If the Masoretes had thought the word should be read *ḥēn*, why did they not so vocalize it? Tur-Sinai suggests that the word is to be related to the root *hyn*, as in Deut. i 41, 'You made bold to go up,' and with Ar. *hayyin*, 'light, light heartedly contemptuous.' Tur Sinai, it seems, came close to the truth. I suggest that the troublesome word *hyn* represents an accidental corruption of a name or epithet of the god Koshar who is sometimes called *hyn* in the Ugaritic myths. The vocalization of this name is uncertain, but Ugaritic orthographic practice favors *hayyān* or *hayyīn*. Scribal confusion of *h* and *ḫ* is not surprising since the two letters are sometimes difficult to

distinguish." (Pope, 283; cf. UTG 858; WUS 921).
He continued by discussing UT 68:7 ff. in which Koshar supplied Baal with weapons, accompanied with the proper magic spells, noting the widespread and even universal use of incantations to insure victory. On the verb הין he commented: "The unique verb hw/yn is commonly interpreted as meaning 'make light, think easy,' etc., but this is a poor guess." He concluded his remarks with: "The use of the name of the master enchanter hayyān as the technical term for this activity suggests that the activity may have been resort to charms and incantations. This would explain why Yahweh was angered and refused to accompany his people to battle while they relied on spells associated with a pagan deity." (Pope, 284).
He translated v. 4: "Did I not silence his boasting, By the powerful word Hayyin prepared?" (280).
According to this translation then, God needed help from Hayyin to subdue Leviathan. Such a thought does seem somewhat outrageous, even for the book of Job. On the basis of the chiastic parallelism of בדיו and דבר it is suggested therefore that דבר is synonymous with בדיו , with the suffix of בדיו doing double duty also for דבר.
גבורות has been explained as a Phoenician singular ending in -ot by Dahood, who translated דבר גבורות 'a strong back' (Bib 48 (1967), 545). Pope does not translate the suffix of ערכו. This suffix should be taken as datival and refer to Leviathan. It is Leviathan, who employed the help of Hayyin in his battle against God. But since everything there is, is made by God, such an undertaking, even by the most powerful force, which God created, i.e. death, is completely impossible.
דהין ערכו is explained as a relative clause without the morphological indicator.

851/7 For גַאֲוָה , 'back,' a genuine by-form for , 'body!' see HUL II, 398, cf. Dt. 33:26 and Is. 19:1, Ps. 68:4. With צר cf. Ugaritic ẓr, 'back, top,' (HUL II, 399; WUS 2378; UTG 1056 and 1047, cf. Arabic ظَهْر , 'top, back,' and צֹהַר in Gen. 6:16, 'roof,' or 'skylight').
Dahood's translation is accepted (HUL II, 399).
The suffixes of v. 6 apparently do double duty here too, or are not necessary because 'back' and 'spine' are parts of the body (see index).

852/8 רוח usually read as 'breath, wind, air,' (so e.g. Fohrer, 525; Dhorme, 635; Tur-Sinai, 568) should probably be read with Pope, רֶוַח , 'space' (Pope, 284;

accepted by Dahood, Psalms I, 107, cf. Ps. 18:11).

[853]/10 The best translation is now by Dahood. He included this verse in his discussion of ellipsis (UHP, 40f). He stated: "The conjunction in the second half verse is also to be understood with ʾôr in the first colon. Note the double duty negative in ʿnt:IV:49-50, lib ypʿ lbʿl ṣrt lrkb ʿrpt, 'No foe has risen against Baal, no adversary against the Mounter of the Clouds'," (UHP, 41). In addition Blommerde noted that תהל is a feminine singular verbal form with plural subject (Bl., 138, V. 6, 15), that the preposition כ of כעפעפי־ does double duty also for אור (Bl., 138, VI.6, 25, cf. 34:11) and that אור means 'sun.' (independently recognized by this writer, see the index, cf. esp. n. 51, cf. Psalms I, 228).
For עפעפים, 'eyes, or pupils,' see n. 52.
...עפעפי־ apparently refer to the stars Mercury and Venus as the 'eyes' or 'pupils' of dawn, or Dawn.
On שחר , 'dawn,' or 'Dawn,' cf. n. 53(see the index).
Pope commented: "Again rejecting the crocodile in favor of a dragon, we may interpret literally. Fire emanating from the eyes is not unbecoming a dragon. In the Ugaritic myth of the conflict between Baal and Prince Sea, the terrible messengers of the Sea-god intimidate the entire divine assembly, except Baal, by their fiery appearance. Though the text is broken, the fire probably comes from their eyes. Ginsberg renders (ANET, 130): Fire, burning fire, doth flash; A whetted sword (are their e)yes." (Pope, 285).

[854]/11 The hap. leg. כידודי has now been related to Ugaritic kdd, 'child' (WUS 1286, 'Pflegling, Kind;' UTG 1197, cf. (k)i-da-di-e 'children'//ra-(a)b-bi-e 'grown-ups' in line 11 of the Aramaic incantation in cuneiform (Orientalia 9 1940 36). Cf. Egyptian ktt 'small young (child)'). Dahood also noted the excellent parallel with בני־רשף, 'sons of flame, sparks' (in Job 5:7 (HUL III, 327; ULex, 91).

[855]/12 With דוד cf. Ugaritic dd I, 'pot,' which is used mostly in a context speaking of offerings and sacrifices (UTG 645; cf. Feinberg, 19).
Pope again noted some Near Eastern parallels: "Of the god Marduk it is said, 'When he moved his lips, fire blazed forth' (ANET, 62, line 96). In the Ugaritic texts it is not stated that the dragon breathes fire, but among the monsters associated with the dragon that Anat slew are

two females, one canine in form and the other unspecified, the one called Fire and the other Flame; cf. NOTE on xl 25." (Pope, 285). If כידוד of v. 11 can be related to Ugaritic kdd, 'child,' would it not be possible to do the same with the parallel כדוד? נפוח, 'aflame, fanned, blown,' אגמן, 'aglow,' or 'swamp.'

856/14 The hap. leg. דאבה and the Ugaritic dbat, which Gordon leaves untranslated (UTG 635, only in 76:II;21.22) has been suggested to mean, 'strength', by F. Cross, in a special article on this word. He stated: "It seems very probable that db'h, the precise phonetic equivalent of Ugar, db'at, should be read for MT d'bh. Such a simple metathesis is the easiest kind of scribal error. Certainly in view of the requirement of parallelism, it is impossible to connect the word with a root d'b, 'to languish', or 'to faint' as has been attempted for lack of an alternative. Rather the context requires a rendering 'Strength' or 'Violence'..."In the light of the parallelism with ʿōz, the context of Deut. xxxiii 25, and the use of qrn regularly to symbolize strength, we may with some confidence assign the meaning 'strength' to Northwest Semitic db'(t) (n. 1, Albright also has connected the place-name Mêdba' (mhdb', Meshʿ 1.8) with this root, and suggested a meaning 'waters of the stronghold' or the like.)." (VT 2 (1955), 163.164; accepted by Pope, 285 and Dahood UHP, 54).
The hap. leg דוץ is usually related to Arabic راص and Syriac ܪܘܨ, 'jump, slip about, dance, move, leap' (KB, 206; Pope, 285; Dhorme, 637).

857/16 Again Blommerde noted that in this verse, by way of emphasis, a word of the first stich is repeated at the beginning of the second one, preceded by emphatic waw (Bl., 138, VII.3.B, 29).

858/17 For the emendations see the commentaries, but none or necessary. Pope argued that שברים is either elliptical for שבר מתנים, 'breaking of the loins,' or the word מתנים was omitted because of an error by the copyist (cf. בְּשִׁבְרוֹן מָתְנַיִם of Ezek. 21:11). He then referred to a Ugaritic text, which now clarifies the meaning of the expression which describes the sensation of fear.
יתחטאו he related to Ethiopic ḥṭ', 'withdraw,' and Arabic ḥṭ', 'cast down' (Pope, 287).
He also commented: "The cowering of the gods is a common mythological motif. In the account of the deluge in the

Gilgamesh Epic, the gods were frightened and cowered like dogs against the wall of heaven (ANET, 94, lines 113f.). In the Mesopotamian Creation Epic, the gods are given to violent display of emotions, fear, distress, anger, joy. The Ugaritic gods are also highly excitable. Mere anticipation of trouble is enough to throw the goddesses Asherah and Anat into a hysterical dither. The whole assembly of the gods, except the hero Baal, hide their faces on their knees from fear of Prince Sea's fierce emissaries. Even the doughty Baal is betimes seized with fear. It is not surprising that this raw bit from heathen myth should be found troublesome. This item is further proof of the mythological character of the monster who can throw the gods into panic." (Pope, 286).

859/18 With Hebrew בשג, 'reached, overtook,' Guillaume compared Arabic نَشَجَ , 'hunted,' and stated: "The passage from hunting or persuing to overtaking is simple.
The sense of hunting is plain in Job 41, 18 ... 'Though one hunt him with the sword it is of no avail.'"
(HAL II, 26).

860/21 Blommerde read the niphal singular נֶחְשָׁבוֹ with a datival suffix (Bl., 139, following a suggestion by König, Syntax, 21, 9; Cf. also M. Bogaert, Bib 45 (1964), 243, n. 3). But he also noted that the suffix may equally well indicate the agent of the passive verbal form, so 'is considered by him.' (Bl., 139).
For כידון 'scimitar,' cf. 39:23.

861/22 רבד, רפד for the interchange of ב and פ see the index and Bl., 139, II. 2, 5, cf. Job 17:13 (cf. Arabic زَبَرَ 'bind,' زَفَرَ , 'spread')
Guillaume suggested to take חריץ not as the object of the verb but as an accusative used as a comparison (HAL I, 34, where he also pointed to the interchange ث = ף , cf. his article in BSOAS (1954), 19).
The כ of כקש in v. 21 and of כסיר in v. 23 probably should be employed as doing double duty also in this verse.

862/23 מְצוּלָה , מְצֻלָה or מְצֻלָה (from צול , 'sink,' cf. צלל , 'grow dark'), 'depth, deep, abyss,' cf. Ps. 69:3.16 (cf. Psalms II, 156.160), 107:24, Jon. 2:4) in parallel with ים 'the Sea, Yam, is probably another name of the underworld, cf. תהום in v. 24.

863/24 For other instances of תהום in Job see the index.

864/25 The last word of this verse, usually taken to mean 'fear, terror,' as an equivalent to חתת in 6:11, has now been explained as being חתאת , taking the את of v. 26 to this verse (or one את may have been dropped), by Dahood. חתאת means 'flaw, crack; from חתת , 'break, shatter,' cf. Ugaritic ḫt (HUL II, 410; accepted by Bl., 139; WUS 1101; Feminine absolute nouns ending in-at are not uncommon, HUL II, 410, cf. Gordis, Bib 41 (1960), 398, Bl., 139, IV.2, 11; Dahood, Bib, 48 (1967), 545).

עפר 'dust,' often has the meaning 'underworld' (see the index, accepted also by Pope, 287) but it is not clear, if this is also the case here, it may refer here to the whole creation, There is nothing in all creation, which equals death. Everything finds its sure destination in it. Everything is shaped by death and called into question by death.

865/26 Dahood proposed to interpret the independent pronoun הוא as the accusative object, belonging to the first colon, both cola then have eight syllables each (UHP, 10; cf. Ugaritic kbd hwt, 'honor him,' in UT, ʿnt:VI:20, cf. UTb. 6.4, 35; accepted by Bl., 139, who also pointed to היא , used as a genetive in 32:8, cf. Dahood, Bib 47 (1966), 276).

866/26 Leviathan and death are both called 'king' (cf. 18:14) while God is never called 'king' in Job, as El is in the Ugaritic texts (cf. Feinberg, 28). The poet may have done this intentionally, so not to confuse God with 'kingly' functions he has given to some of his creatures, in this case, death. The parallel גבה//בני־שחץ are then apparently the subjects, helpers, soldiers of Leviathan, the King.

CHAPTER 42

867/2 Note the defective writing of ידעת (cf. Bl., 139, I. 1,3).

868/3 For עלם 'darken, obscure,' see the index. For the parallelism of בין // ידע see Gevirtz, *JNES* 20 (1961), 45. לכן can now be explained as the emphatic לכן i.e., the emphatic ל + כן (so Bl., 140, VII. 6, 31, following J. M. Casanowicz, *JAOS* 30 (1910, 344-345).

869/5 The suffix of שמעתיך can be taken as datival (so Bl., 140, III.2, 8, following König, *Syntax* 22, 9; cf. Gen. 41:15b, 'And I have heard about *you.*').

870/6 The object of the first colon is missing, but does not need to be expressed, when it is clear from the context (as Pope pointed out, 290, cf. 7:16). Job does not 'despise' himself (cf. 9:21, where he 'despised' his miserable condition and not himself), but 'rejects, recants' his words, his speeches, his whole attitude, he so forcefully defended (so e.g. Pope, 290; Fohrer, 532, who translated, 'widerrufen=recant'). L. J. Kuyper studied the occurrences of מאס in Job in a special article and he concluded: "From this survey of the verb מאס we observe that (1) the main interpretation is 'to reject', (2) a weakening of this concept to 'to regard of little value' (xxx 1), or 'to disrespect' (xxxi 13) seems permissable, and (3) a stronger emphasis, 'to disrespect (xis 18), may be allowed. The usage hardly allows the extreme emphasis of 'to despise, to abhor'. If we have rightly discovered the meaning of our verb, the translation of xlii 6a will be, 'Therefore I reject.' The MT offers no object for this verb. Every translation must supply one. The context, 'Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know' (v. 3bc), suggests that Job now, after his encounter with the Lord from the whirlwind, is painfully aware of the inadequacy of his arguments and demands before God"..."Job now discerns his folly in employing words or arguments within a moralistic, reward-retribution frameword. (cf. v. 5a). These words he now rejects as worthless and repents of his folly in using them 'therefore I reject (my words), and I repent in dust and ashes." (VT 9 (1959, 94).

871/8 For על in the meaning 'on behalf of...' cf. 10:1, n. 197.

873/10 רעהו does not need to be read as רֵעָיו (so e.g. Fohrer, 541) but, as Blommerde pointed out, can be understood as a defective writing, which is not unusual for the book of Job. He therefore retained the MT text, but still translating 'his friends' (Bl., 140, I.2,3).

872/10 The somewhat problematic שבית is usually related to the verb שוב and translated 'fortune' (e.g. Pope, 291) or 'position' (e.g. Dhorme, 649), 'Geschick' = 'fate, destiny' (e.g. Fohrer, 540, cf. also his bibliography on this word, n. 10a, 541).
Guillaume related it to Arabic ثُبُوت 'stability.' (HAL III, 8).
The Ugaritic *twb, 'to return,' in personal names e.g. ṯbʿm, ṯbʿnt can have the meaning 'the god N. has returned i.e. pitied and favored.' (Sarna, JBL 76 (1957), 17, quoting Gordon, UM § 20.2013; cf. now UTG 2661, "In pers. names, the meaning is that the fo N has returned (ṯb) from his wrath and favored the family with the child.")

874/12 With אחרית cf. Ugaritic uḫryt, 'latter end, destiny, lot,' (UTG 138, cf. UT, 2 Aqht:VI:35, 'what does man get as his lot?' Cf. also Sarna, JBL 76 (1957), 17, cf. Dt. 11:12, the only other occurrence).

875/13 For the various interpretations of שבענה see the commentaries (and also Bl., 140). It can now be explained as a numeral with an adverbial ending.
Sarna wrote: "As a matter of fact שבענה בנים has its counterpart in a Ugaritic form in a context similar to ours and in which there is no doubt of the meaning as seven: wld šbʿny aṯt itrḫ (UT, 52:64), 'The wives I have wed have borne seven.' Šbʿny is here explained as sbʿ, 'seven' +adverbial -ny. (cf. UT . § 11.3, 103). Thus the unique form שבענה is a poetic archaism which in all probability belonged to the original language of the epic of Job." (JBL 76 (1957), 18; cf. also Feinberg, 39).

876/14 The names of the daughters are given, while the names of the sons are omitted. Most scholars have referred to the Ugaritic literature were, similarly, the

names of the daughters (or insignia, symbols, so Fohrer, 74, on 1:2) of Baal are known (tly, 'Dewy,' ʾarṣy, 'Earthey,' pdry, 'Flashy,' cf. UTG 1037, 376, 2021).
The two first names may be related to Ugaritic expressions.
For ימימה cf. the name of the goddess Anat, jmmt limm (ʿnt:III:9) and the variant jbmt limm, cf. Hebrew יְבָמָה 'brother's widow,' (so Fohrer, 544, n. 6, but cf. Gray, Legacy, 271, and 272, n. 1).
For קציעה cf. Ugaritic qṣʿt, bow' (UTG 2258) probably an epithet of qšt, meaning 'crusher, bruiser,' in this case, the shapeliness of a bow may be an appropriate name for a girl (so Fohrer, 544, n. 6 and Gordon, UTG 2258).

[877]/15 Daughters also had some legal rights for a share in the family property in Ugarit (cf. Fohrer, 545, n. 8).

[878]16 **It cannot be bought for gold of Ophir,**

With precious onyx or sapphire.

17 **Gold or glass cannot equal it,**[558]

Nor vessels of fine gold be its barter.

CONCLUSION

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It has been possible to produce an acceptable translation of Job on the basis of Northwest Semitic grammar without resorting to any kind of emendation of the consonantal text. This study has shown that even the difficult texts of Job are basically sound and should not be altered. Furthermore, a unity of thought and structure is now evident throughout the book. It has not been possible to say this of any previous translation, including the attemps to detect Aramaic or Arabic originals behind the present text of Job. This thesis brings the study of the application of the principles of Northwest Semitic grammar up to date.

A large number of expressions (about 150 for Yahweh and his realm and about 180 for the underworld and her realm) have been interpreted as mythological or as literary metaphors alluding to a mythological background. This interpretation was based on a consideration of the context and parallelism of the text, and a comparison of the language and motifs used in Job with expressions and motifs used in Ugaritic texts. It was found that many of the attributes ascribed to Yahweh by the author of Job are the same or similar to those which describe the Ugaritic gods, in particular, the gods El, Baal and Mot. Similarly it was found that most aspects of the underworld referred to in Job have parallels in the Ugaritic texts.

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INDICES

AND

ABBREVIATIONS

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בעותי־אלדה, 'the Terrors, Terrorizers, Terrifyers of Elohim,' p. 57.

בעל=פעל, 'worker,' 31:39.

ברד, 'hail,' p. 44.

ברי	'His Shining One (Sun),' p. 32.
ברק	'Lightning (Sword?),' 20:25, 38:35.
ברקים	'Lightnings,' p. 45.
בשת	'shame,(the Shame?),' 8:22.
בתים	'houses (=graves),' p. 126.
בתולה	'a virgin or the Virgin (Anat?),' 31:1.
בתי־חמר	'clay houses (body of men),' 4:19.
גאה	'Proud One,' p. 117.
גאל	'Protector (God),' p. 52.
גאל	'claim, protect, keep,' 3:5.
גב	'answer, reply,' 13:12.
גבה	'the Lofty One (God),' p. 20.
גבה	'Lofty Being,' p.117.
גבהי־שמים	'the Heights of Heaven,' p. 27.
גבור	'a warrior,' p. 56.
גדודים	'the Troops (or God?),' p. 40, (29:25 human).
גדיש	'tomb,' p. 126.
גדה=גאבה?	'Exulatation,' p. 21.
ג(י)ל	'grave, rock pile,' p. 127.
גלים	'tombs,' 127.
גלל	'dung,' 20:7.
גלמוד	'Sterility,' p. 92.
גם	'aloud, voice,' 2:10 cf. גו in 30:5.
גערה	'Rebuke (=thunder),' p. 46.
גפרית	'Sulphur,' p. 86.
גשם מטרות	'torrential rains,' p. 44.

דאבא, 'Violence,' p. 92.

דבק = דפק, 'drive,' 19:20.

דבר, 'plague, sickness,' 5;8.

דבר, 'matter, something,' (9:14).

דבר, 'lead, drive, turn back, flee,' 19:18.

דין, 'submit, be lowly,' 35:14.

דין = זון, 'food, feed,' 36:17, 36:31.

דכא = זכה, 'to be pure,' 4:19, 22:9.

דלתי־בטני, 'the Doors of its (her?) Womb,' 3:10.

דלתים, 'the Two Doors,' 38:8.

דעי, 'the word, speech,' 32:6.10.17.

דרך, 'the Path, Channel,' p. 43.

דרך, 'destiny (Destiny?),' 8:19.

דרך, 'power, dominion,' 12:25, 24:4.18, 26:14, 36:23, 40:19.

הגה מפיו, 'the Rumbling of his Mouth,' p. 46.

הוא, 'to fall,' 37:6.

הליך, 'foot,' 29:6.

הם, suffix of the third person plural referring to a feminine antecedent, 19:15.

המרותם, 'the Twin Miry Deeps, the Double Deep,' p. 82.

הן, 'if,' (cf. Bl., VII.2, 28), 4:18, 9:11.12, 12:14.15, 13:15, 15:15, 19:7,(21:16), 23:8, 25:5, 40:23, (8:19.20?), 26:14, 33:29, 36:5.

הן, interrogative particle, 21:16.

הן, הנה, introducing apodosis, 21:16,

ו, apodoseos (cf. Bl., VII.3,A. 28), 10:7, 15:17 41:3.

ו, emphatic (cf. Bl., VII.3.B, 29), 4:6, 8:13, 14:20, 19:23, 28:21, 31:30, 34:20, 36:7, 39:28, 3:17 (5:22).

ו, emphatic, with special construction: a word of the first colon is repeated at the beginning of the second one, but now reinforced by emphatic _waw_ (cf. Bl., 3.B, 29), 3:17, (13:7), 17:15, 34:28, 38:17.22, 41:16, cf. the similar construction with emphatic ל in 13:12 and with emphatic כי in 22:2.

ו, explicativum (cf. Bl., VII.3.C, 29), 1:6, 1:13, 3:19, 15:18, 29:12, 32:3 (5:22).

-ות, Phoenician singular ending (cf. Bl., IV., 3, 11), 13:6, 18:14, 21:30, 21:32, 27:20, 31:36, 32:19, 38:32, 40:15.

זאת, 'indignity, insult, rebuke (?),' (1:22), 2:11 (Dahood), (5:27), (10:13), (2:10), (17:8), (19:26), (21:2), (37:1), (37:14).

זאת, 'insulter (?),' (20:4).

זבח הימים, 'yearly sacrifice,' 1:4.

זהב, 'the Golden One(Sun),' p.32.

זמרות, 'the Guards or the Guard (Phoenician plural ending?),' p. 41.

זעך = דעך, 'to go out, be extinguished,' 17:1.

זעיר, 'small, young one (diminutive),' 36:2.

זרוע רמה, 'the High Arm = Navigators' Line,' p. 37.

חבל, 'the Rope,' p. 99.

חדה = חזה, 'to see,' 3:6, 24:17, 34:29,

חדר, 'the Chambers (astronomical phenomenon),' p. 37.42.

חוה, 'bow down, fall, prostrate,' 1:20.

חוות, 'word, utterance,' 6:30.

חול, 'sand or Phoenix,' 29:18.

חוצות, 'fields,' 5:11.

חזיז, 'thundershower,' p.44.

חזק, 'the Strong One (Death),' p. 92.

חין, 'Hayyin,' p.41.

חית הארץ, 'the Beasts of the Land,' p.116.

חית השדה, 'the Beasts of the Field,' p. 116.

חלילה-לי, 'May I be wiped out, erased,' 27:5.

חלמיש, 'the Flint, Boulder (Zaphon?),' p. 27.

חמה, 'venom,' p. 57.

חמר, 'bowl, vase,' 10:9.

חמר, 'clay,' 4:19.

חמר, 'the Mire, Mud,' p. 72.

חנם, 'stealthily, secretly, treacherously,' 9:17.

חבש=חפש, 'to explore,' 28:11.

חצות-לילה, 'the Midnight (?),' p. 76.

חצי-שדי, 'the Arrows of Shaddai,' p. 57.

ח(ו)ק, 'the Groove, or Horizon, Limit,' 28:26, 26:10, 38:10.

חרב, 'the Devastation (not the Sword?),' p.87.

חרבות, 'ruins (of cities, graves?), ' p. 127.

חרון אפו, 'the Burning of his Anger,' p. 56.

חרס, 'Sun, Potsherd,' p.32.

חשך, 'the Darkness,' p. 76.

חשך, 'to darken,' 3:9, 18:6, 21:30.

חתאת, 'crack, flaw (absolute ending),' 41:26, (4:15).

חתת, 'Fright,' p. 92.

טוב, 'the Good One,' p. 52.

טובה, 'the Good One,' p. 52.

טחות, 'Toth (god of wisdom, Hermes),' p. 41.

טמן, 'hide,' 18:3.

טמון, 'the Hidden Place, Concealment, Prison,' p. 80.

טרף, 'the Render, Tearer,' p. 55.

י, suffix of the third person (cf. Bl., III.1, 8), 9;15, 9:19.20.35, 10:1(twice), 14:6, 16:6, 16:18, 19:17.27, 19:28, 20:23, 21:16, 22:18, 23:2, 23:7.14, 24:15, 27:3, 29:18, 31:18, 34:6, 37:4, 37:11.16, 38:10, 41:3 (twice), 3:10, 19:27.

י, indicating diminutive, 33:6.

יארים, 'the Channel(s),' p. 43.

יבול, 'the Flood,' p.82.

יד, 'portion, plot,' 1:14.

יה-, intensifying element (cf. Bl., IV.7, 13), 14:19.

יהוה, 'Yahweh,' p. 51.

יום-איד, 'the Day of Calamity,' p.119.

יום-אפו, 'the Day of Wrath,' p.119.

יומו, 'his day (of death?),' p. 120.

יום-חשך, 'the Day of Darkness or Yam-Darkness (?),' p. 76.

יום-עברות, 'the Day of Anger, of Crossing,' p. 119.

יום-קרב-מלחמה, 'the Day of Attack and War (death?),' p.120.

יושע, 'Salvation,' 22:29.

יזן, 'weigh, ponder,' 32:11.

יחד, 'thouroughly,' 10:8, 24:4.

י(ו)ם, 'the Sea, Yam,' p. 101.

ימים, 'years,' 1:5, 30:1, 36:11.

ימי־עני, 'the Days of Affliction,' 30:27.

יצא, 'shine, be clean,' 14:2, 23:10, 28:1.

יצר, 'the Smelter,' p. 56.

ירח, 'the Moon,' p. 34.

ירעם־אל, 'May El thunder (a divine name or a prayer),' p. 46.

ישישים, 'the Old One (God),' p. 25.

כביר, 'the Old One (God),' p. 25.

כד, 'Cup (of Fate),' p. 120.

כוכבים, 'Stars,' p. 37.

כוכבי־בקר, 'the Morning Stars,' p. 37.

כוכבי־נשף, 'the Twilight Stars (Venus and Mercury?),' p.37.

כ(י), emphatic (cf. Bl., VII.4.A, 30), 3:5.13, 4:5, 5:2.7.13, 6:3.7., 6:21, 7:21, 8:6, 11:15, 13:19, (14:16), (17:7), 22:2, 22:26. 24:25, (31:26), 36:9.

כי, introducing the second member of a question, 27:9, 22:2.

כי, with concessive meaning, 5:18.

כי, 'though,' (cf. Bl., VII.4.B, 30), 5:18, 9:35.

כי, 'how,' (cf. Bl., VII.4.A, 30), 36:9.

כי, 'if,' 7:13.

כי, 'why, how,' cf. Ugaritic ik, 7:12.

כי, 'Pelican, Vulture,' p. 116.

כי־אז, introducing apodosis, 11:15, 22:26.

כידודי־אש, 'the Sons of Fire,' p. 86.

כידון,	'scimitar,' 39:23, 41:21.
כידור,	'battle, vulture (?), hap. leg., p.116.
כימה,	'Pleiades,' p.37.
כי־עתה,	preceding precative perfect, 3:13, 4:5, 6:3, 6:21, 7:21, 8:6, 13:19, (cf. 36:31).
כל־הימים,	'every year, yearly,' 1:5.
כלח,	'full vigor (= כח strength + לח freshness, sexual connotation?),' 5:26, 30:3.
כנענים,	'Canaanites,' 40:30.
כסה,	'the Cover, Concealment, Prison,' p. 81.
כסיל,	'Orion,' p. 37.
כעש,	'the Vexation,' p. 92.
כפן,	'the Hungry One, the Starver (?),' p. 92.
כפר־שמים,	'hoarfrost of heaven,' p. 44.
כרחה,	'a Vile Brood,' p. 116.
כרם־ים,	'the Field of Yam,' p. 101.
כתר,	'to form a circle, to stand around,' 36:2.
ל,	vocativum, 16:8.
ל,	'from,' (cf. Bl.,VI.2.B, 21), 33:6, 36:3, 39:29, 5:11.16, 7:10, 34:3, 3:24,12:20,30:1.
ל,	'against,' (cf. Bl., VI.2.D, 21), 16:9, 30:13, 35:6.
ל,	causal מן(cf. Bl. VI.2C, 21), 8:8, 34:3
ל, לא,	emphatic, (cf. Bl., VII.5, 31), 5:2, 5:7, 13:12, 17:5, 18:15, 21:22, 32:14, 12:23, 6:14, 9:15, (14:14), 2:10.
ל,אל=על,	'upon,' (cf. Bl., VI.2.E, 21), 2:13, 7:21, 30:19, 36:7.

לא , negation used as a substantive (cf. Bl., VII.1,B, 27), 6:21, 9:16, 11:11, 24:25, 9:24.

לא , emphatic, 2:10.

לא , 'Sir Nothing (Death),' p. 92.

לא , 'the Victor, Mighty One,' p. 21.

לא-אור , 'No-Light(Sun), =Obscurity, Darkness,' p.76.

לא-דרך , 'No-Power,' p.90.

לא-זר , 'no-stranger, = friend,' 19:27.

לא-חמה , 'No-Heat,' 30:28.

לא-חכמה , 'un-wise,' 26:3.

לא... טובה , 'no-good,' 9:25.

לא-ידע-אל , 'not-knower-of-El, unbeliever in El,' 18:21.

לא-כח , 'no-strength, power-less,' 26:2.

לא-נין , 'no-offspring,' 18:19.

לא-נכר , 'no-progeny,' 18:19.

לא-סדרים , 'No-Order(s), Chaos,' p. 90.

לא-עז , 'no-strength, power-less,' 26:2.

לא-עזר , 'no-helper,' 29:12.

לא-עת , 'No-Time, No-Season (Any-time?),' p. 92.

לא-שדה , 'no-equal,' 33:27.

להב , 'Flame,' p. 86.

לדיתן , 'Leviathan,' p. 105.

לילה , 'the Night,' p. 77.

לכן , emphatic (cf. Bl., VII.6, 31), 42:3.

למו • לן-מו , 'for us,' (cf. Bl., VI.2.G, 22), 22:17, 24:16.17.

לן = ל,	'from,' (cf. Bl., VI.2.A, 20), 12:20.
לנצח,	'forever, utterly (superlative use),' 20:7, 36:7, 34:36 (בנצח).
לפידים,	'the Flames,' p. 86.
לפנים,	'forefathers, ancestors,' (cf. Bl., VI, 2. H, 22), 17:6, 21:8.
לשון,	'the Tongue (incantations, spells ?),' p. 92.
ם,	enclitic (cf. Bl., VII.7, 32), 3:19, (4:20), 7:15, (8:8), (9:18), 12:25, 14:12, (15:18), 15:29, 17:6.7, 18:3, 18:5, 26:5, 28:9, 31:14.16, 36:7, 5:15 (between regens and rectum) 8:18, 11:8, (21:22),24:5, 26:8.10, (31:11), 33:17, 36:15, 36:33, 37:7.
מאה,	'hundredfold,' 6:13.
מאס,	'reject, recant,' 42:6.
מבל,	'the Fire,' p.86.
מבכי־נהרות,	'the Sources of the River(s),' p. 82.
מ(ו)בל ח(ו)מו,	'the Fire of his Wrath,' p. 57.
מוסר,	'belt,' 12:18.
מועדי־רגל,	'the Totterers of the foot(?),' p. 117.
מוצק,	'the Pipe,' p. 43.
מורה,	'the Teacher, Ruler, Master, Lord,' p. 21,
מות,	'death, Death (Mot),' p. 92.
מות,	used as superlative, (3:5), etc.
מזרות,	'girdle, Zodiacal circle (Phoenician singular ending?),' p. 37.
מזרים,	'Store-Houses,' p. 42.
מחנק,	'Strangulation,' p. 99.
מטר,	'rain,' p. 44.

מטרה, 'Target,' p. 57.

מים, 'the Waters,' p. 82.

מים, 'Water,' p. 44.

מלאך, 'Angel,' p. 41.

מליץ, 'interpreter,' 33:23.

מליצי, 'My Interpreter (God),' p. 52.

מלך כל-בני שחץ, 'the King of all Proud Ones,' p. 93.

מלך, 'the King,' p. 93.

מלך בלהות, 'the King of Terror(Decay),' p. 93.

מלכדה, 'the Snare,' p. 99.

מלקוש, 'the spring-rain,' p. 44.

מן, 'in,' (cf. Bl., VI.3, 22), 23:12,(3:11), (24:12).

מן, 'because of,' 4:9, 7:14.

מן, not recognized in 15:20, 16:22, 36:26, 37:16, (cf. Bl., VI.3, 22).

מנה, 'appoint (as fate),' 7:3.6.

מסבות, 'the Circle, Horizon (Phoenician singular ending?),' 37:12.

מ(א)סָּתִי, 'I have enough,' 7:16.

מעדנת, 'Pleiadum chorus, group,' p. 37.

מעל, 'the Above,' p. 27.

מפגע, 'target,' p. 57.

מצוד, 'the Net,' p. 57.

מצולה, 'the Abyss,' p. 82.

מצוקה, 'Distress,' p. 93.

מקום, 'the Place (of God, Wisdom),' p. 27.

מק(ו)ם, 'the place, home (grave),' p. 127.

מרגידי־אל, 'the Mighty Agitators(?),' p. 117.

מרדם, 'the Height (Zaphon?),' p. 27.

מרומים, 'the Heights (Zaphon?),' p. 27.

מרמה, 'Fraud (Idol),' 31:5.

מרר, 'be strong, bitter,' 3:5, 9:18.

מררות, 'acts of violence,' 13:26.

מררים, 'the Strong Ones, Rough-Necks, Demons,' p. 117.

מררתי, 'my strength, power,' 16:13.

משטר, 'the writing (function of the stars?), 38:33.

משל, 'butt (at a targetrange) or proverb,' p. 57.

משכות, '(Orionis) zona, belt,' p. 37.

משכנות, 'the dwelling (grave),' p. 27.

מת, 'man(?),' 17:10.

מתים, 'the dying,' p. 120.

מתים, 'Death, Sheol,' p. 87.

מתקוממי, 'my Adversary (God),' p. 56.

נבכי־ים, 'the Springs of the Sea(Yam),' p. 101.

נבלי־שמים, 'the Waterjars of Heaven,' p. 43.

נגרות, 'the Torrent(s) (Phoenician singular?),' p. 82.

-נה, adverbial ending, corresponding to Ugaritic adverbial ending -ny (cf. Bl., VII.8, 32), 42:13.

נהר, 'the River,' 22:16, 40:23. p. 101.

נהר,	'to shine, oil,' 20:17.
נהרה,	'the Daylight, Sun (?),' p. 32.
נחל,	'the Wady,' p. 82.
נחש־בריח,	'the fleeting Serpent,' p. 105.
נטפי מים,	'the drops from the Sea(Yam)(?),' p. 44.
-ני,	energetic suffix of the third person singular, 9:19, 24:15, 41:3.
נכר,	'the Disfigurement, Misfortune (?),' p. 88.
נצר־האדם,	'Watcher of men,' p. 56.
נר,	'the Lamp(Sun),' p. 32.
נשמת־אליה,	'the Breath of Eloah,' p. 57.45.
נתיב,	'the Path,' 28:7.
סוד־אלוה,	'the Divine Council,' p. 42.
סופה,	'the Storm, Whirlewind, Hurricane,' p. 45.
סור,	'turn,' (with infixed -t-), 3:10, 13:24, 14:13, 34:22, 34:29.
סערה,	'Storm,' p. 45.
ספיחיח,	'Torrents,' p. 44.
ספר,	'inscription,' 19:23.
סתר,	'set in a secret place,' 14:13.
עב,	'cloud,' p. 43.
עבד,	'Servant, Angel,' p. 41.
עבד עולם,	'eternal slave,' 40:28.
עד,	'Witness (God),' p. 52.
עדי־ושהדי,	'my Witness—Guarantor,' p. 52.
עול,	'villain,' 18:21.
עול,	'the Evil One,' p. 93.

עולם, 'the benighted,' 22:15.

עריל, 'the Vicious,' p. 117.

עזב, 'to arrange, order,' 6:14, 9:27, 10:1, 18:4, 39:11.14.

עזב, 'hut,' 20:19.

עזר, 'Helper,' 30:13.

עזרי־רחב, 'Helpers, Warriors of Rahab,' p. 108.

עיט, 'Bird of Prey,' p. 116.

עיש, 'Hyades,' p. 37.

על, 'from,' (cf. Bl., VI.4,A, 22), 29:7, 30:2, 30:4, 24:9, 36:32.

על, 'against the account of,'(cf. Bl., VI.4.C, 23), 13:26, 6:27, 24:9.

על, 'before, in the presence of,'(cf. Bl., VI.4. B, 23), 10:1, 22:26, 27:9.10, 29:13, 33:27, 34:28.

על(=אל, ל), 'to, for, toward,'(cf. Bl., VI.4.D, 23f), 22:2, 31:5.

על, 'surface, the upon.' 6:16.

ע(ו)ל, 'suckling infant,' 8:6, 19:18, 21:11.

על(י, ־ד), 'the Most High,' (cf. Bl., VI.4, Corollary, 24), p. 21.

עלר, 'caldron, the Caldron (?),' 30:30, 30:17.

עלם, 'grow dark, darken, obscure,' 22:15, 42:3.

עלם, 'the Concealment (Darkness),' p. 77.

ע(ו)למה, 'till eternity,' 13:14.

עם, 'from,' (cf. Bl., VI.5, A, 24), 27:13.

עם, 'as, like,' (cf. Bl., VI.5,C, 25), 9:14, 9:26, 37:18, 40:15, 29:18.

עם , 'toward, against,' (cf. Bl., VI.5.B, 25), 6:4, 10:17, 11:5, (9:14), 31:5.

עם , 'the Strong/Wise One,' (cf. Bl., VI.5, Corollary, 25), p. 22.

עם , 'the Strong One (Death),' p. 93.

עמודי־שמים , 'the Pillars of Heaven,' 26:11.

עמל , 'the trouble, the Trouble (death),' p. 93.

עמים , 'the Strong Ones, Peoples, Troops(of God),' p. 38.

עמים , 'the Strong Ones or the Strong One,' p. 117.

עמים , 'the Troops or relatives,' 17:6.

עמק , 'strength, violently,' 39:21.

עמקות , 'the Strong Ones (Stars?),' p. 38.

עמקהים שאול , 'the Depths of Sheol,' p. 75.

ענן , 'cloud, or the Cloud (?),' p. 43.

עננה , 'the Cloud (an aspect of Yam?),' p. 102.

עפר , 'the Dust,' p. 72.

עפר , 'dust,' 4:19, 8:19, 14:8.19, 22:24, 28:2, 38:38, 39:14, 41:25, 42:6.

עפעפים , 'the Eyes, Pupils,' p. 38.

עפתה , 'the Darkness, Obscurity,' p. 77.

עצת־רשעים , 'the Council of the Wicked Ones,' p. 118.

ערומים , 'the Cunning Ones,' p. 117.

ערים , 'cities (of graves?),' p. 127.

עריצים , 'the Tyrants,' p. 117.

ערפל , 'the Storm-Cloud,' (an aspect of Yam?), p. 102.

ערקי , 'my Torturers,' p. 117.

עש, 'Bear,' 9:9, p. 38.

עש(ה), 'the Maker(God),' p. 51.

עשן, 'the Smoke,' p. 86.

עת-צר, 'the Time of the Enemy (=death),' p. 120.

פ, 'and,' conjunction (cf. Bl., VII.9, 32), 9:12, 16:14, (9:20).

פח, 'the Trap, Snare,' p. 99.

פחד(ים), 'terror, Terror, the Pack (of Dogs or Vultures?),' p. 116.

פיד, 'Decay, Extinction,' p. 88.

פיה, 'the Mouth (Death),' p. 93.

פיך, פך, 'little jar, beaker,' 33:6, cf. 10:9.

פלצות, 'the Shuddering,' p. 93.

פנים, 'the Furious Ones (?),' p. 116.

פעלי, 'my Maker (God),' p. 51.

פש, 'fury or ax (?),' 35:14.

פתנים, 'the Vipers, Dragons,' p. 116.

צדיק-כביר, 'the Venerable Just One (God),' p. 52.

צורות, 'the Rock (Zaphon),' p. 27.

צל, 'the Shade,' p. 93.

צלמות, 'the Shadow Of Death,' p. 93.

צמים, 'the Nooses or the Noose (?),' p. 99.

צפון, 'the North, Zaphon,' p. 27.

צפוניו, 'his treasures, tresured ones,' 20:26.

צר, 'the Enemy,' p. 93.

צר־ומצוקה	'the Enemy and Distress,' p. 93.
צרי	'my Enemy(God),' p. 56.
קבר	'grave,' p. 127.
קברות	'grave(s)'(Phoenician singular ending?), p. 127.
קדוש	'the Holy One (God),' p. 18.
קדר	'the Dark, Dirt,' p. 77.
קדרים	'the unattended ones = fields?,' 5:11.
קדשים	'the Holy Ones (of God),' p. 41.
קדשים	'votaries, temple prostitutes,' 36:14.
קהל	'assembly, congregation (of the underworld?),' p. 118.
ק(ו)ל	'Voice, Thunder (of God),' p. 46.
קצות־הארץ	'the Ends, Extremities of the Land,' 28:24, p. 75.
קרה	'cold, snow, ice,' 37:41, 24:7.
קרח	'frost, ice,' 6:16, 37:10, 38:29.
קשת	'bow (sexual power?),' 29:20.
קשת־נחושה	'the Miraculous Bow, bronze bow (?),' 20:24.
ראה	'the Watcher, Overseer (God),' p. 56.
ראש	'head (used as a title),' 1:17, 12:24, 22:12, 29:25.
ראש	'poison,' 20:16.
ראשית דרכי־אל	'the Prime Manifestation of the Powers of El,' p. 107.
רב	'showers,' p. 44.
רב	'great (in years), aged,' 32:9.

רב, 'age,' 4:3.

רבה, 'the great one, city (?),' 31:34.

רבות, 'plea, argument, dispute,' 13:6, 16:2, 23:14.

רביו, 'His Archers (of God),' p. 57.

רב־כח, 'attorney,' 23:6, 30:18.

רב־צדקה, 'Chief of Justice,' p. 52.

רגב, 'stones,' p. 127.

רגב־נחל, 'stones of the wady (grave),' p. 127.

רגז־קלו, 'Roar of his Voice, Thunder,' p. 46.

רגע, 'the Moment, Sudden One (Death),' p. 93.

רהב, 'Rahab,' p. 108.

רוח, 'the Wind,' p. 45.

רוח־אפו, 'the Wind, Blast of his Anger,' p. 57.

רוח, 'the Broadness, Space, Expanse,' p. 75.

רוח־גדולה, 'a great wind,' p. 45.

רחב, 'the Expanse, Broad Domain,' p. 75.

רחבי־ארץ, 'the Expanses of the Land,' p. 75.

רחוק, 'the Afar (God's Abode?),' p. 27.

רחם, 'enwombed (denominative verb),' 3:11.

רֶחֶם, 'the Womb,' 3:11, (10:18), 24:20, 30:15, 38:8.

רמה, 'the Worm,' p. 105.

רמים, 'the Exalted One (God),' p. 22.

רע, 'the Evil One,' p. 93.

רעב, 'the Hungry One,' p. 94.

רעי, 'my Friend (God),' p. 52.

רעים, 'Evil Ones,' p. 117.
רעם, 'Thunder,' p. 46.
רפאים, 'Rephaim,' p. 114.
רשע, 'the Wicked One (death),' p. 94.
רשע(ים), 'the wicked = rich,' 3:17, (11:20), 18:5, 20:5, 21:7, 24:6.
רשעים, 'the Wicked Ones (Dog-Stars),' p. 38.
רשעים, 'the Wicked Ones,' p. 117.
רשת, 'the Net,' p. 99.
ש, affixed, 26:9, 33:25.
שאול, 'Sheol,' p. 70.
שביב, 'the Flame (Sun, Life?),' p. 86.
שבכה, 'the Webbing, Pitfall,' p. 99.
שגיא, 'the Ancient One, Exalted One (God),' p. 25.
שד, 'the Demon (Death),' p. 94.
שדדים, 'the Demons, Devastators,' p. 117.
שדה, 'the Field,' p. 72.
שדי, 'Shaddai,' p. 22.
שהדי, 'my Guarantor,' p. 52.
שודד, 'the Destroyer, Devastator,' p. 94.
שוט, 'the Mud,' p. 82.
שחין, 'inflamation, foul pox,' 2:7.
שחל, 'the Serpent-Dragon,' p. 105.
כשחל, 'like a lion,' p. 55.
שחץ, 'the Proud One,' p. 105.
שחקים, 'cloud-cover, sky,' p. 44.

שחר	'Dawn,' 3:9, 38:12, 41:10.
שחת	'Filth, Pit,' p. 88.
שטן	'Satan,' p. 41.
שטף	'flood, downpour,' p. 45.
שטף	'the Channel,' p. 82.
שים	'attack,' 23:6.
שים(ב)	'(ascribe to), write down,' 4:18, 22:22, 38:33.
שכוי	'Sekwi (i.e. Mercury), ' p. 38.
שכור	'drunk(en man), or Prison (?),' 12:25.
שכר	'the Dawn,' p. 38.
שלג	'snow,' p. 44.
שלהבת	'the Flame,' p. 86.
שלח	'to cross the Channel,' p. 126.
שלח	'the Channel (the Infernal River, the Inferno),' p. 82.102.
שלח	'to make a covenant, become an ally,' 5:23, 22:21.
שלמות	'the Retribution(?, שלם + ות the Phoenician singular ending?),' 9:31.
שם	'behold, if,' (cf. Bl., VII.10, 33), 23:7, 35:12.
שמ(ה)	'There,' p. 91.
שמש	'Sun,' p. 32.
שנות-מספר	'Years-Beyond-Number,' 16:22.
שערה	'the Storm,' p. 45.
שערי-מות	'Gates of Death(Mot),' p. 79.

שערי--צלמות,	'the Gates of Shadow of Death(Mot),' p. 79.
שפלים,	'the lowlands,' 5:11.
שפעת-מים,	'the Deluge of the Waters(of Yam?),' p. 102.
שפרה,	'bag,' 26:13.
שרש,	'the Root, Foundation,' p. 27.
שרש,	'to strike root = to get children,' 5:3.
-ת,	feminine absolute ending (cf. Bl., Iv.2, 11), 4:15, 27:13, 41:25.26.
תבל,	'the world,' 18:18.
תהו(ם),	'Tehom (a wet or dry chaos),' p. 82.
תהלה,	'glory,' 4:18.
תושיה,	'victory, success,' 12:16, 5:12.
תחת,	'feet,' 9:13.
תחת,	'at the moment of, simultaniously with,' 30:14.
תחת,	'among,' 34:26.
תחת(יה,-ים),	'the Lowest, Below, Underworld, Underneath (?), p. 75.
תלים,	'the Two Mounds,' p. 82.
תמים דעים,	'the Perfect in Knowledge (God),' p. 25.
תנין(ם),	'Tannin, Dragon,'p. 105.
תעלה,	'Channels, water-course, conduit,' p. 43.
תעלמה,	'the Concealment, Darkness,' p. 77.
תעפה,	'darkness,' 11:17.
תפת,	'Target, or shame (?),' p. 57.
תקוה,	'hope, thread or end (?),' 5:16, 6:8, 7:6, 8:13, 11:18.20, 14:7.19, 17:15 (twice), 19:10, 24:20, 27:8.
תשוה,	'Storm,' p. 45.

3. Index of Translation Proposals by the Author

Some of the passages listed involve only a very slight change. In some cases an original view is expressed only in the footnote to the passage.

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22:4.8.10.11.12.16.18.26.28.

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24:2.4.11-25.

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26:2.6-10.13.14.

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28:3-10.12.22-26.

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31:1.2.7.12.21-28.33.34.35.

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36:2-5.7.7.10.12-14.16.18.19-21.24-26.29-33.

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40:811.13.14.16.17.19.20.23.32.

41:1.2.4.5.12.18.23.

ABBREVIATIONS

AFO	*Archiv für Orientforschung*
AJSL	*American Journal of Semitic Languages and Literatures*
AnOr	*Analecta Orientalia*
ANEP	*Ancient Near East in Pictures relating to the Old Testament* (edited by J. B. Pritchard; Princeton 1954)
ANET	*Ancient Near Eastern Texts relating to the Old Testament* (edited by J. B. Pritchard; 2nd. e.; Princeton 1955)
AnLeeds	*Annual of the Leeds University Oriental Society*
app BH	Critical apparatus of Kittel's *Biblical Hebraica*, 3rd. ed.
BA	*Biblical Archaeologist*
BASOR	*Bulletin of the American Schools of Oriental Research*
BDB	F. Brown - S. R. Driver - C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford 1959)
BH	*Biblica Hebraica*, 3rd. ed.
Bib	*Biblica*
Bl.	A. C. M. Blommerde, *Northwest Semitic Grammar and Job* (Rome 1969)
BZ	*Biblische Zeitschrift*
BZAW	*Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft*
CBQ	*Catholic Biblical Quarterly*
CML	G. R. Driver, *Canaanite Myths and Legends* (Edinburgh 1956)
Dhorme	E. Dhorme, *A Commentary on the Book of Job* (Leiden 1967)

Driver-Gray	S. R. Driver - G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job* (Edinburgh 1921)
EUT	M. H. Pope, *El in the Ugaritic Texts*, *VTS* 2 (1955)
FF	*Forchungen und Fortschritte*
Fohrer	G. Fohrer, *Das Buch Hiob* (Kommentar zum Alten Testament, 16; Gutersloh 1963)
GKC	Gesenius' *Hebrew Grammar* (revised by A. E. Cowley, Oxford, 1910)
HAL	A. Guillaume, Hebrew and Arabic Lexicography I-IV, *Abr- Nahrain* 1 (1959-1960) - IV (1963-1964)
HTR	*Harvard Theological Review*
HUCA	*Hebrew Union College Annual*
HUI	E. R. Martinez, S. J., *Hebrew - Ugaritic Index to the Writings of Mitchell J. Dahood* (Rome 1967)
HUL	M. Dahood, Hebrew-Ugaritic Lexicography I-VII in *Bib* 44-50 (1963-1969)
IEJ	*Israel Exploration Society*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JCS	*Journal of Cuneiform Studies*
JJS	*Journal of Jewish Studies*
JNES	*Journal of Near Eastern Studies*
JPOS	*Journal of the Palestine Oriental Society*
JQR	*Jewish Quarterly Review*
JRAS	*Journal of the Royal Asiatic Society*
JSS	*Journal of Semitic Studies*
JTS	*Journal of Theological Studies*

KAI	H. Donner - W. Rollig, *Kanaanäische und aramäische Inschriften* (Wiesbaden 1960-1964)
KB	L. Koehler - W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden - Grand Rapids 1958)
Legacy	J. Gray, *The Legacy of Canaan* (Leiden 1965)
MLCOT	T. H. Gaster, *Myth, Legend, and Custom in the Old Testament* (New York and Evanston 1969)
MT	Masoretic Text
NWSPJ	M. Dahood, "Northwest Semitic Philology and Job," in *The Bible in Current Catholic Thought*, J. L. McKenzie, ed., 1962.
OLZ	*Orientalische Literaturzeitung*
Or	*Orientalia*
OTS	*Old Testament Studies*
PEFQS	*Palestine Exploration Fund Quarterly Statement*
PEQ	*Palestine Exploration Quarterly*
PNWSP	M. Dahood, *Proverbs and Northwest Semitic Philology* (Roma 1963)
Pope	M. H. Pope, *Job* (The Anchor Bible 15, Garden City, New York 1965)
PRU	*Le palais royal d'Ugarit*
Psalms I	M. Dahood, *Psalms I, 1-50* (The Anchor Bible 16, Garden City, New York 1966)
Psalms II	M. Dahood, *Psalms II, 51-100* (The Anchor Bible 17, Garden City, New York1968)
QNWSP	M. Dahood, "Qoheleth and Northwest Semitic Philology," *Bib* 43 (1962), 349-365
RB	*Revue biblique*
RGG3	*Die Religion in Geschichte und Gegenwart* 6 vols. (edited by K. Galling; 3rd ed.; Tübingen 1957-1965)

RSV	*Revised Standard Version*
SNWSWJ	M. Dahood, "Some Northwest Semitic Words in Job," *Bib* 38 (1957), 306-320
TLZ	*Theologische Literaturzeitung*
Tromp	N. J. Tromp, *Primitive Conceptions of Death and the Nether World in the Old Testament* (Rome 1969)
TS	*Theological Studies*
Tur-Sinai	N. H. Tur-Sinai, *The Book of Job* (Jerusalem 1967)
TZ	*Theologische Zeitschrift*
UHP	M. Dahood, *Ugaritc-Hebrew Philology* (Rome 1965)
UL	C. Gordon, *Ugaritic Literature* (Rome 1949)
ULex	M. Dahood, *Ugaritic Lexicography* (Rome 1964)
USt+B	M. Dahood, *Ugaritic Studies and the Bible* (*Gregorianum* Ann. XLIII 1962-Vol. XLIII,1
UT	C. H. Gordon, *Ugaritic Textbook* (Rome 1965)
UTG	*Ugaritic Textbook*, Glossary
VT(S)	*Vetus Testamentum* (Supplementum)
WdM	*Wörterbuch der Mythologie*, H. W. Haussig, ed. (Stuttgart 1962)
WUS	J. Aisleitner, *Wörterbuch der Ugaritischen Sprache* (Berlin 1967)
ZA	*Zeitschrift für Assyriologie und Vorderasiatische Archaeologie*
ZAW	*Zeitschrift für die Alttestamentliche Wissenschaft*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*
ZDPV	*Zeitschrift des Deutschen Palestina Vereins*

TITLE OF THESIS THE UGARITIC TEXTS AND THE MYTHOLOGICAL EXPRESSIONS
IN THE BOOK OF JOB (INCLUDING A NEW TRANSLATION OF
AND PHILOLOGICAL NOTES ON THE BOOK OF JOB)

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